Happy Chanukah to our readers

The Canadian Jewish News

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LATKE TIME!

The Senior Kindergarten class at the Downtown Jewish Community School has just completed lighting the Chanukah menorah under the direction of their teacher Anna Alstedter. They're about to dig into the potato latkes on the table. [Dr. Fred Weinberg photo]

Britain takes action against war criminals

LONDON (JTA) —

After months of debate and discussion in the press and Parliament alike, Britain has decided to allow the prosecution of Nazi war criminals on its own soil.

The House of Commons voted overwhelmingly on Dec. 12 to allow British courts to try alleged Nazi war criminals living in this country.

A cabinet committee, headed by Prime Minister Margaret Thatcher, will meet shortly after the Christmas recess to draft the necessary legislation to put the motion into effect.

The 348-123 free vote, which followed a highly charged debate, reflected support that transcended party differences.

Thatcher, who is the Tory leader, and Neil Kinnock, head of the opposition Labor Party, both voted for the measure.

It was introduced by Sir Bernard Braine of the Conservative Party, who observed, "We are the last of the Allied powers to bring war criminals to justice."

Technically, the vote was on a motion to accept the recommendations of a Home Office war-crimes inquiry panel that suspected war criminals found in Britain should be brought to justice. The investigation found sufficient evidence against at least three individuals to warrant criminal prosecution.

The inquiry was conducted by Sir Thomas Hetherington, the former director of public prosecutions, and William Chalmers, former crown agent for Scotland. They described the vote as "historic" and welcomed the results.

But it was only the first step toward conducting war-crimes trials in Britain.

A clear majority of the House of Lords spoke in opposition to the legislation last week, despite an eloquent plea in its favor by one of their fellows, Lord Immanuel Jakobovits, the chief rabbi of Great Britain.

Their position will have to be taken into account by

[Cont'd. on page 17]

Yellowknife Jewish family lights menorah made of ice

By
MAURICE LUCOW

YELLOWKNIFE, N.W.T. —

Chanukah candles are shining brightly this year in front of the Yellowknife home of Esther Tennenhouse and her husband Ron Klassen, both formerly of Winnipeg.

It's the fourth year in a row that the holiday is being celebrated in this frigid, Arctic city, where only a handful of Jews reside.

In a phone and fax interview with Esther, she explained that the menorah or chanukiah she uses is made of ice and the candles are placed right inside and protected by the ice coating. The menorah, about four or five feet high, is in the front yard of their home.

Esther calls herself a "once-upon-a-time" art school graduate from the University of Manitoba "and I seem addicted to making all sorts of things that no one necessarily asked for. We had a workshop on real ice sculpture last spring . . . so I may graduate to real carving!"

Lest you think that Esther and her assistants chop up blocks of ice, the way the native northerners used to when they wanted to build an igloo, forget it. Esther uses more modern methods. She fills pots and pans and any other containers she can lay her hands on with water and puts them in the freezer.

Then the containers are unmoulded outside (regardless of the way below zero temperatures) and the chunks of ice are used, in effect, as bricks to build the menorah. All this must be done in a great hurry so that the ice doesn't melt before it gets outside.

Each night, as an extra candle is lit, water is poured gently around it to prevent the ice block from melting from the heat given off.

Rather than use the small traditional Chanukah candles, Esther uses regular Shabbes candles, sometimes bigger ones if they're available, so that they can burn longer — perhaps from three to four hours each night.

The cost of candles in Yellowknife is "awesome," according to Esther.

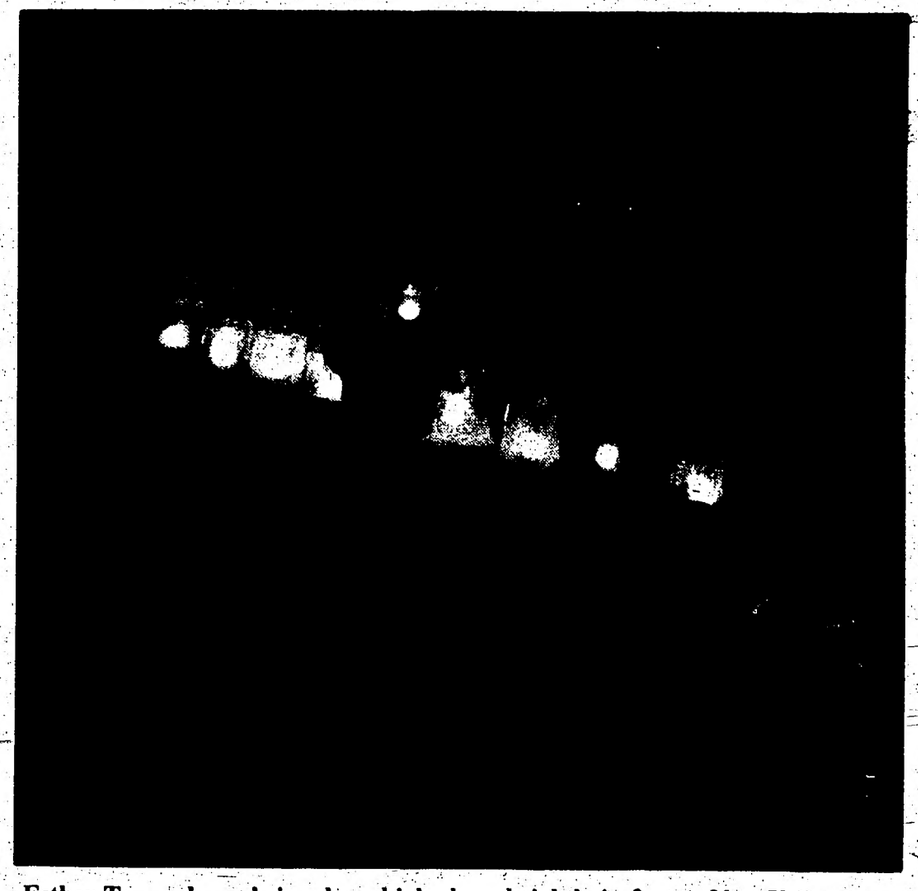
Esther told The CJN that she has two children, a boy and a girl, aged 8 and 12. She and the other three families with children, as well as couples without children, want to keep tradition alive.

"In these situations, if you want to celebrate a holiday, it's up to you to make it happen."

She says that her kids go to the public school next door. She has found that explaining the Jewish holidays to teachers and schoolmates in ways such as "making latkes on a hot plate or having a class visit our sukkah is something our own kids need and enjoy."

She and another Jewish

[Cont'd. on page 17]



Esther Tennenhouse's ice chanukiah glows brightly in front of her Yellowknife home.

Irwin Cotler calls for Jews to monitor Soviet activities

By
PAUL LUNGEN

TORONTO —

Jewish communities in the Diaspora should not let glasnost make them complacent over the fate of their Soviet brethren, several hundred people at the Shaarei Shomayim Synagogue were told recently.

Despite revolutionary changes in the Soviet Union and the liberalization of life there, Jews should "continue to monitor events" to verify that promised improvements do in fact take place, said McGill University law professor Irwin Cotler.

While giving Soviet President Mikhail Gorbachev his due especially for the substantial jump in the numbers of Soviet Jews allowed to leave the country — Cotler said the Soviet Union should be monitored on a number of issues:

- To determine that it institutionalizes the right of its citizens to leave by changing the country's legal code.
- To ensure it resolves cases of longstanding Refuseniks, like the Reis family, who after 17 years, have again been denied permission to emigrate.
- To ensure that political prisoners, not just Prisoners of Zion, are released.
- To urge the Soviet Union to repudiate the infamous "Zionism is racism" resolution passed by the United Nations.
- To prompt full disclosure of the fate of Raoul Wallenberg, the Swedish diplomat who saved thousands of Jews during the Second World War.
- To pass a law respecting the free exercise of religion, which would allow for Jewish education, the construction of mikvehs and prevent cemetery desecrations.

While calling for the continuation of Jewish vigilance in pressing for change in the Soviet Union, Cotler began his discussion by acknowledging the enormous strides the Soviets have taken in meeting the critiques levelled at it by human rights advocates.

More than 70,000 Jews have been allowed to leave the Soviet Union so far this year, he said, a far cry from the 1986 figure when fewer than 1,000 were granted that right.

As a result, Israel has revised its estimates of the number of emigrants who will choose the Jewish state, he said. It now expects 300,000 will make aliya in the next three years.

Cotler, who was part of the Canadian delegation that accompanied Prime Minister Brian Mulroney to the USSR recently, said momentous changes are occuring in the Soviet Union.

They stem in part, he said, from events that took place in May, a month that was perhaps the most significant in Soviet history in the second half of the 20th century.

At that time, in addition to the meeting of the country's Congress of Deputies, an international legal symposium was held to discuss universal human values.

At that conference, Soviet authorities sat next to former Refuseniks and Prisoners of Zion and admitted they had engaged in official lawlessness. They also stated that people

[Cont'd. on page 38]

No issue Dec. 28; we'll return Jan. 4

Because of the holidays, there will be NO ISSUE of Dec. 28.

Our next issue will be Jan. 4, 1990.

The deadline for advertising for the Jan. 4 issue is Wednesday, Dec. 27 at noon.

The editorial deadline for the Jan. 4 issue has passed.

We will resume our normal schedule for the issue of Jan. 11. Regular deadlines will apply.

World-National

Few limits on religious intolerance

By
RABBI W. GUNTHER PLAUT

A public controversy erupted a few months ago when an Israeli rabbi, Yitzhak Ginsberg, was quoted to have said that Arab and Jewish lives did not have the same value and could not be equated. On June 3 the Globe and Mail reported the Ginsberg statement as follows:

Rabbi Plaut

"We have to recognize that Jewish blood and the blood of a goy (gentile) are not the same thing. Every [Israeli] law that is based on equating goys [sic] and Jews is completely unacceptable."

The story was copied from a dispatch by Associated Press which emphasized that Rabbi Ginsberg belonged to an ultra-Orthodox faction and that his remarks had been denounced by Israel's Minister of Religious Affairs. In the first three editions of The Globe, Rabbi Ginsberg's remarks were accorded front page status and were highlighted in the "Quote of the Day" slot. Later, in abbreviated form, they were moved to page 5.

Complaint laid with press council

However, the page 5 account did not identify the rabbi as a member of an extreme faction, and so the innocent reader was left with the impression that though the Minister of Religious Affairs had condemned Ginsberg, the latter represented an important segment of Jewish religious thinking.

Subsequently, Aaron Brotman laid a complaint with the Ontario Press Council against The Globe for faulty and prejudicial reporting, and the Council upheld the complaint. The Globe called the incident "unfortunate" and printed the Council's critique, which closed the matter.

But it did bring to mind some related controversies.

Back in the '60s, the world was shocked by the assassination of president John F. Kennedy. An impressive community-wide service was held in Toronto. People of all faiths, and we Jews amongst them, mourned the man who had held out new and bold visions — and of course it was Kennedy who had stood at the Berlin Wall and had proclaimed "Ich bin ein Berliner."

Concerns raised about Jewish soul

There was therefore a good deal of concern when the question was asked whether, from a halachic point of view, it could be said that the late president had a neshamah, a soul in the Jewish sense, so that one could recite El Moleh Rachamim for him, and Rabbi Isaac Unterman was drawn into this discussion.

But not only gentiles have suffered the slings and arrows of outrageous discriminatory attitudes. When Rabbi Morton Berman died in Jerusalem a few years ago and his family wanted to bury him on Har ha-Zeitim, official objections were raised to this request because of the rabbi's religious convictions. No matter that he was a man of learning with a distinguished rabbinical career in the United States, no matter that he had then made aliyah and served the Keren Hayesod with great devotion — he was a Reform rabbi and therefore considered by some worthies the equal of a heretic.

I rehearse these matters only to make a simple point: Intolerance, especially when clothed in ostensibly pious garb, knows few bounds. We Jews should have learned this from long and bitter experience, when we as a people were the victims of such attitudes. It is important to remember that Christian and Muslim divines defended the right and even duty to discriminate against Jews by advancing theological arguments. We know the end-result.

Jordan described as "Holy Land"

Travel magazine admits to errors

By
PHIL FINE

TORONTO —

A leading Canadian travel magazine has admitted to errors in an article in its December issue in which Jordan was described as both the "Holy Land" and the birthplace of Judaism.

Jack McIver, editor of Destinations, says mistakes were obviously made in the editing of "Desert Song," a front page article on Jordan by writer William Deverell.

"We know where the slip-ups occurred, but we won't insult our readers, or your readers, by offering excuses," McIver said in a letter to The CJN.

"We're embarrassed, we feel foolish, and we're sincerely sorry."

The magazine, one of four "slicks" published monthly by the Globe and Mail, went to 360,000 subscribers across Canada.

In his article, Deverell also stated that some of Jordan's richest lands were sliced off in 1949 to create Israel and that the West Bank was lost to "Israeli occupiers" after the Six Day War.

Pakistan and Great Britain.

At first, McIver said Deverell's use of "Holy Land" was meant to be considered historically, not geographically.

"Maybe it would take a theologian precisely to figure out the historical context of the whole thing," McIver said.

A few days later, he wrote a letter admitting errors were made.

Rabbi Moshe Stern, vice president of the Rabbinical Council of Ontario, was critical of the article.

"The birthplace of the Jewish faith as a religion took place at Mount Sinai," he told The CJN. "It has nothing to do with Jordan."

It has warm days, cool nights, virtually rainless skies from April to November. Its grand scenery lies within the crucible of history, where literally dozens of great civilizations prospered then died: Egyptian, Babylonian, Greek, Roman, Arab and Crusader only a few among them. It is the birthplace of three of the world's great religions – Christianity, Judaism and Islam – and is rightly called the Holy Land. Familiar names from the Bible seem to leap at you from road signs and maps.

Yet Jordan is a new country, born in 1927 into desperate poverty, ravaged by war and revolution, some of its richest lands partitioned from it to create Israel in 1949 and the West Bank lost to Israeli occupiers after the Arab-Israeli War of June, 1967.

14 DESTINATIONS

Part of Deverell's article on Jordan.

Formally annexed in 1950

The West Bank, however, was originally not intended to be part of Jordan, having been given to the Palestinians to create a state of their own under the United Nations partition plan of 1947.

In fact, both the West Bank and East Jerusalem were occupied by Jordan during the War of Independence and formally annexed in 1950. The annexation, however, was only recognized by

Rabbi's spouse dies

SASKATOON —

Miriam Rachel Pavey, wife of Rabbi Roger Pavey of Agudas Israel Synagogue in Saskatoon, was killed in an automobile accident recently.

Funeral services were held in the synagogue, with Rabbi Jeffrey Gale, of Winnipeg, officiating.

The Paveys came to Saskatoon a little over a year ago. Originally from England, they served congregations in Sarnia and Kitchener, Ont., and in Saint John, N.B.

Two sons, aged 12 and 15, survived in addition to her husband. The Chevra Kadisha was in charge of funeral arrangements.

Lust for productivity leads to split-screen lives

By
ELLEN GOODMAN

BOSTON —

I am watching an ad for a new television set that offers a screen within its screen. The beauty of this technology, I am told, is that it lets the viewer watch one channel while scanning the others.

But this particular electronic creature gives you more than a window of opportunity into the wide world of network and cable television. If you are into double vision, it actually lets you watch two channels at the same time.

I confess that I have trouble finding one program I want to watch, let alone two. But I am convinced that this is a product of superb marketing strategy. It is attuned to the updated and speeded up notions of efficiency and time management which now rule our lives.

Remember the quaint needle-pointed idea taught by childhood teachers? The idea was that we should do "One Thing At a Time." To this day, many of us fight losing battles with our children in a vain attempt to convince them that they cannot learn multiplication tables while listening to New Kids on the Block and watching MTV.

It is time to admit that most adults are leading split-screen lives. Nobody who is anybody just does one thing anymore. Our burgeoning breed of one-minute managers, in-putters, and maximizers of potential have come to believe that those who do two things at once get twice as much accomplished.

Busyness itself is no longer a symptom of workaholicism but a badge of efficiency. Such two-fers as dialing and driving have become status symbols for executives. It isn't considered ditzy anymore to drink coffee, apply makeup and insert contact lenses while commuting to work. It's seen, perversely, as being well-organized.

Time is now regarded as a precious and rare resource, so wasting it is the modern sin of human ecology. We are expected to conserve, even recycle, every minute and to use several of our five senses at a time. So it is that we have come to breakfast with the newspaper and our kids, lunch with business associates and print-outs, and shower with a water-proof radio.

This double and triple-shifting comes with its own technology. We are able to watch one television program while taping a second, vacuum while talking on a portable phone, bike 20 miles on an exercycle while studying Swahili from a tape, and log on to our portable computer in an airport waiting room. And so we do.

What's behind all this is the true passion of the times: a lust for productivity. Remember the pursuit of the elusive simultaneous orgasm? We now pursue the illusion of simultaneous accomplishments.

There is a course offered in Cambridge, Mass., that teaches students several languages at the same time. That is nothing compared to the curriculum we set up for ourselves. Those who pass today's finals must be able to spend time with their kids while losing weight and making three new business contacts during one intensive hour at the gym. Is it any wonder we are suffering from performance anxiety?

A recent Psychology Today article suggested that there was a damaging link between the pace of walking, talking and working in various cities and the rate of coronary heart disease. My own sense is that well-being isn't a matter of how much time it takes to do one thing, it's a measure of how many things you are trying to do at the same time.

I try to imagine sometimes what an updated version of Charlie Chaplin's "Modern Times" would look like. These thoroughly modern times place a wider range of demands on every individual. We are supposed to be responsible for work, family, lowering our cholesterol, raising our computer literacy, actualizing our lives and becoming ecologically sensitive — all at the same time.

This ideal of simultaneous accomplishments fuels the favorite fantasy of the decade that if we were only more organized, and blessed with all the proper electronic helpers, we would be able to squeeze at least two lives into the time for one. Instead of making choices, we think we can make time.

When life is as split as the new television set, the second screen does show you a whole lot of options. But when it's on, funny how much harder it seems to focus on the big picture.

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Finta war crimes trial

Historian Braham describes Nazi deportation policy

By
PAUL LUNGEN

TORONTO —

About 381,000 Jews were deported from Hungary a few days after a 1944 high level meeting of Hungarian and German officials indicated they could be "loaded like sardines" onto train transports, the Imre Finta war crimes trial was told last week.

A high level Royal Hungarian Gendarmerie officer made the remark six days before the start of a deportation program that began May 15 and ended June 28, historian Randolph Braham testified.

Braham, author of Politics of Genocide: The Holocaust in Hungary, said his reading of archives documents show that the gendarmerie reported 8,617 Jews were deported from Szeged between June 25-28. Some deportees were sent to Auschwitz, while others found themselves in the Strasshof camp in Austria, he added.

Finta, 77, is the first person tried in Canada for war crimes and crimes against humanity. He is charged with robbery, forcible confinement, kidnapping and manslaughter in connection with 8,617 Jews in Szeged, an unspecified number of whom died on the deportation trains.

Earlier evidence by Meir Schweiger, a former resident of Szeged who was deported to Auschwitz, said a gendarmerie officer who identified himself as Imre Finta was in charge of the Szeged ghetto and later a concentration centre in a local brickyard.

Braham identified a confidential report of a planning meeting between gendarmerie and German officials in which gendarmerie captain Laszlo Uray said 100 people could be put in a boxcar.

"They can be loaded like sardines," Uray was quoted in the report. "The Germans need tough people. Those who cannot take it will perish."

The gendarmerie, under the command of Laszlo Ferenczy, were ordered to participate in rounding up, guarding and deporting Jews, Braham told the eight woman, four man jury.

A document introduced by the prosecution shows that, as of March 1, 1944, Finta was named commander of the investigative subdivision in district V, headquartered in Szeged, Braham said.

Wartime documents also show that Jews were to be transfered from holding centres to trains in groups of 500, which were to include "the seriously ill and their relatives," Braham testified.

The trains were to hold about 3,000 people in 45 cars and the loading was to be under the supervision of a German or Hungarian gendermerie officer, he said.

The deportations were the final phase of a program of 107 anti-Jewish decrees begun March 29, whose goals were to isolate the Jews, seize their properties and deport them, Braham said.

Braham, who under cross examination stated he was considered by his peers as the foremost authority on the Holocaust of Hungarian Jews, said he relied on a variety of German and Hungarian original documents.

Copies of some of the documents were entered into evidence at the trial. One reported that after May 15, 1944, 12-14,000 Jews were being deported daily. The same document said only 80,000 of an estimated 900,000 Jews would be allowed to remain in Hungary to work in the armaments industry.

A confidential document of July 9, 1944 showed that Ferenczy reported to the Hungarian interior ministry about a "cleansing action" that had resulted in 434,351 Jews being deported. Outside of Budapest, there were few Jews, Ferenczy said in the document.

A document from the Szeged mayor dated May 17, 1944 showed that Jews were to bear the cost of their relocation, while other contemporary documents dealt with the administrative machinery used to deprive the Jews of their property and place them in the ghetto.

A report by Ferenczy on June 7, 1944 refers to a "mopping up action" which was to commence June 16 and which would see Jews placed in local concentration camps followed by deportations on 15 trains over four days.

One document introduced by Crown prosecutor Christopher Amerasinghe referred to several Jews who died in the course of deportations from the ghetto. However Supreme Court Justice Archie Campbell told the jury that that evidence was introduced as background to the events of the time and that Finta was not charged with those deaths.

Randolph Braham

Under cross-examination, Braham was asked by defence lawyer Doug Christie whether Jews were considered security risks, enemies and saboteurs.

When pressed by Christie on the question of Jewish Communists, Braham said most Jews were not sympathetic to communism.

Christie then cited a list of names, asking Braham whether they were Jewish Communists.

Many post-Second World War Communists were of Jewish origin, Braham agreed.

Responding to Christie's suggestions that a large number of leading Communists were Jews, Braham said "they represented a minute minority of Communist leaders the world over." Though there were many in the Bolshevik party, "they were all purged," he said.

Christie then asked whether Jews were enemies of the Nazis and more inclined to participate in hostilities against them. The United States, he suggested, interned Japanese-Americans as security risks during the war. Isn't that similar to what was done to Hungarian Jews? he asked.

The incarceration of Japanese by U.S. and Canadian governments cannot be compared to the attempt by the Nazis to eliminate all Jews, irrespective of age or sex, Braham responded. "The Jews would have loved to be in their (the Japanese) places," he added.

The "de-Jewifiers" (those who carried out anti-Jewish policies) identified all Jews, the newly-born, the invalids, the insane, as national security risks, Braham later added.

When Braham later said most Hungarian Jews were sent to Auschwitz where there were gassed, Christie suggested there are historians who question the existence of gas chambers.

The existence of gas chambers and the Holocaust has been recognized by many courts, Braham responded. Denying the Holocaust is like saying blacks invented the story of slavery to get affirmative action and favorable quotas. It's like saying there was no slavery, no French revolution, or that the earth is flat.

Christie later asked whether the Jewish communal leadership of Szeged, in making lists of Jews, was not following orders just like the gendarmes, or those who built the ghetto walls or those who transferred Jewish valuables to the city coffers.

Braham said that question posed for him a grave moral dilemma because, though the Jewish leaders did not know of Auschwitz, they were in effect making lists of who would live or who would die.

But they were not in the same position as the Hungarian officials. All of those involved in the sequestration of Jews, transfer of Jewish property, together with the police and mayor were part of a power structure. The Jews were helpless, doing their best to save what was savable under Nazi occupation, he said.

Braham said most people in Szeged at the time were unaware of Auschwitz.

Under further questioning, Braham said it was the practice to bring in gendarmes from outside the local area to guard concentration and internment centres, including in Szeged, where the gendarmes guarding the outside of the brickyard.

Tour operator keeps quiet about anti-Semitic play

By
PHIL FINE

TORONTO —

A major tour operator here won't comment on a Canadian Jewish Congress request that it should sensitize customers about the anti-Semitic overtones of a West German tourist attraction it is promoting.

Stephen Burnett, vice-president of planning and development for Horizon Holidays, replied "no comment" to questions from The Canadian Jewish News regarding the request that his firm inform customers of anti-Semitic passages in the Oberammergau Passion Play.

The play, which chronicles Jesus' crucifixion, portrays Jews as Christ killers and as a people eternally cursed.

The production, first performed in 1634 and staged every ten years thereafter, uses a cast made up entirely of village residents.

The charge of deicide, the historic basis of much anti-Semitism, has been refuted by both the Vatican and by many mainline Christian groups.

Burnett refused to discuss Horizon's promotion or the number of people the company has signed up.

Horizon, in conjunction with the Canadian Automobile Association, ran a full page ad for the play in the December issue of Leisureways, a bi-monthly travel magazine with a circulation of 550,000 throughout Ontario.

"I've personally checked every detail on these tours and have witnessed the Passion Play," the ad says, quoting Horizon president Gordon Fairbank.

"It is a moving, once-in-a-lifetime event."

But CAA spokesman Mark Grummett says his organization does not plan to run the ad again.

The play, advertised throughout the world, reportedly draws 500,000 tourists a year.

In a 1984 interview, Eva Fleischner, a Catholic and a professor of religion at Montclair State College in New Jersey, termed the play's depiction of Jews "bloodthirsty."

Fleischner, who saw the play in 1980, said a line, "His blood be on us and on our children" (Matt. 27:25), was likely to stir up anti-Jewish hostility.

But she said the worst scenes were the condemnation of Jesus and his actual crucifixion where he is shown being mocked by Jewish priests.

David Satok, chairman of the Joint Community Relations Committee of the Canadian Jewish Congress, says Congress has tried, but failed, to sensitize play officials in Oberammergau to the play's anti-Semitic passages.

In a letter to Horizon, Satok asked that tour participants be given materials explaining the concerns of Jewish and Christian groups.

He also asked that in any pre-tour briefing, Congress be allowed to present its criticisms of the play.

Both Christian-Jewish Dialogue of Toronto and Relation and Encounter, a Catholic ecumenical group, have written Horizon urging greater sensitivity to Congress's concerns.

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World-National

Nobel Peace Prize winner died Dec. 14

World Jewry marks passing of Andrei Sakharov

NEW YORK (JTA) —

Andrei Sakharov, a rare voice for human rights in the Soviet Union, will be sorely missed by the world Jewish community, which noted his passing with sadness.

Sakharov, the Nobel Peace Prize laureate and nuclear physicist who died of a heart attack on Dec. 14, was once described by Soviet Jewish activist Nathan Sharansky as "the conscience of the Soviet Union."

"I think he himself, through his efforts and influence, really changed the whole atmosphere of the Soviet Union, not just now, but 20 and 25 years ago," Sharansky said on Israel Radio shortly after hearing the news of Sakharov's death.

Ironically, the Soviet Jewish Zionist Forum disclosed Sunday in Tel Aviv that Sharansky has been refused a visa to return to the U.S.S.R.

Sharansky, who heads the forum, planned to lead a 10-member delegation to the founding conference of the Congress of Jewish Organizations and Communities in the U.S.S.R. being held in Moscow from Monday to Thursday of this week.

Sharansky also had planned to attend the funeral Monday of Sakharov.

Entry visas were apparently granted other members of the Zionist Forum, whose names rank with Sharansky as longtime refuseniks and activists for Soviet Jewry. They include Yosef Begun, Vladimir Slepak and Yuri Shtern.

A founder of the Helsinki human rights monitoring group, Sakharov, 68, was remembered fondly this week by Soviet Jewry advocacy groups, such as the National Conference on Soviet Jewry, which referred to him in a statement as a "beacon of freedom" and "a steadfast champion of human rights."

In 1968, he attacked the Soviet leadership for "backsliding into anti-Semitism" and characterized the bureaucracy in the "highest elite of the land" of acting "in the spirit of Stalinist anti-Semitism."

According to the National Jewish Community Relations Advisory Council, or NJCRAC, Sakharov stood outside Soviet courtrooms in 1970 and 1971 to protest the sentencing of aliya activists who attempted to steal an airplane and flee the country.

"They have only one aim," said Sakharov, "to go to Israel, which is their right."

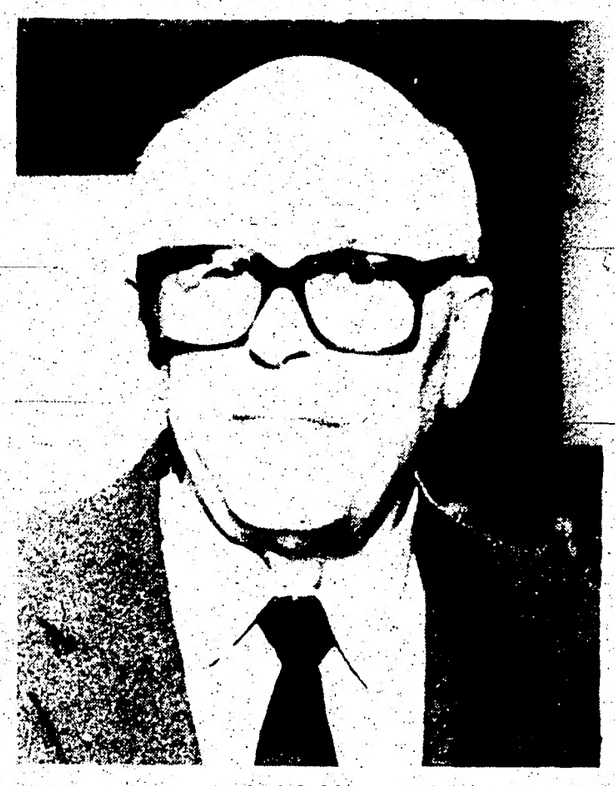
In 1975, Sakharov, considered the father of the Soviet hydrogen bomb, published a statement on Freedom of Choosing One's Country of Residence. In it, he praised the U.S. Congress' adoption of the Jackson-Vanik Amendment to the U.S. Trade Act, which first linked the Soviets' trade status to the level of free emigration.

Sakharov, who spent several years of internal exile in the "closed" Soviet city of Gorky, openly supported the Jewish state and publicly defended Israel's right to exist within secure and recognized borders, while urging an equitable solution to the Palestinian problem.

In 1975, he warned the United Nations against sanctioning anti-Semitism, while the world body was considering its infamous resolution equating Zionism with racism. "If this resolution is adopted," he said, "it can only contribute to anti-Semitic tendencies in other countries by giving them the appearance of international legality."

Sakharov continued his crusade for human rights even on his last day alive, when he lectured Soviet President Mikhail Gorbachev, during a session of the congress, on the need for greater pluralism in and full democratization of the Soviet life.

Sakharov's lifelong commitment to human rights was recognized in 1984 by the Simon Wiesenthal Center, which presented him, in absentia, with its Humanitarian Award.



Andrei Sakharov

B'nai Brith Canada leaders described him as a "symbol of freedom."

Several organizations expressed condolences to Sakharov's widow, Dr. Yelena Bonner, a human rights activist of Jewish origin who shared his ideals.

French Jews concerned about the trial of Le Pen

PARIS (JTA) —

There is growing concern in Jewish circles here that right-wing extremist Jean-Marie Le Pen could be strengthened politically by his trial for anti-Semitic hatemongering, because he may well be acquitted.

He would then become a martyr, a spokesman for the International League Against Racism and Anti-Semitism said Friday. He explained that Le Pen faces a single count of racist libel, which the court might consider insufficient to condemn him.

Jean-Marie Le Pen

The Parliament of Europe, which is the legislative body of the European Economic Community, voted overwhelmingly on Dec. 11 to suspend Le Pen's immunity as a deputy, so that he could be brought to trial.

The trial is expected to take place in February.

But the withdrawal of immunity applies only to the charge that he slandered the civil service minister, Michel Durafour, by making a pun on the last syllable of his surname that appeared to mock the crematoria the Nazis used to murder millions of Jews.

"Four-crematoire" is French for crematory oven. Le Pen referred to the Cabinet minister as "Michel Durafour-crematoire."

The court may not consider that serious enough grounds for conviction, the league's spokesman said, in which case Le Pen and his far right-wing National Front party would only benefit.

The party did unexpectedly well in recent special elections, where it ran racist, xenophobic campaigns aimed against Arab migrants from former French territories in northern Africa.

Le Pen, who has publicly claimed the Holocaust never occurred, is already playing the martyr.

He told a radio interviewer here, "It seems as if there are certain citizens with more rights than others, and the difference between them is based on their attitude to the Jews."

He denied he is anti-Semitic, but added, "I refuse to accept the dictatorship of certain extreme-left Jewish extremists."

During a television debate on Dec. 5, Le Pen badgered a Jewish cabinet minister, Lionel Stoleru, about alleged dual loyalty by repeatedly asking if he held Israeli as well as French citizenship.

For Le Pen to be tried on additional counts would require another vote by the European Parliament to suspend his immunity.

That is not likely to happen. Although the Dec. 11 vote was 178-91, many deputies, including some of Le Pen's most bitter foes, are reluctant to deprive a member of parliamentary immunity because of the precedent it would set.

Congress recalls Sakharov

TORONTO —

Regret at the passing of Andrei Sakharov, the eminent Soviet scientist, was expressed by the Committee for Soviet Jewry of Canadian Jewish Congress, Ontario region.

"When it was dangerous to do so he stood with Sharansky, with (Ida) Nudel, with many who had few friends. May his memory be blessed," said Ben Prossin, director of the committee.

Although not Jewish himself, Sakharov had embraced the cause of Soviet Jews in the name of the struggle for basic human rights, the committee said.

"He was a trusted friend and advisor to many refuseniks and Prisoners of Zion over the years of desperate struggle."

Condolences, signed by co-chairmen Joyce Eklove and Judge Ted Matlow, co-chairmen were forwarded to his widow, Yelena Bonner and to the family.

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Shimon Peres visits Soviet Union in Jan.

JERUSALEM (JTA) — Vice Premier Shimon Peres will begin his planned visit to the Soviet Union on Jan. 2, the Labor Party newspaper Davar reported Sunday.

Peres, who is also finance minister, will be the highest-ranking Israeli leader ever to visit the Soviet Union.

According to Davar, he will be accompanied, in addition to his ministerial entourage, by a group of internationally renowned Jewish business leaders and industrialists from several countries, who may have some advice on perestroika (restructuring).

Davar named Armand Hammer of the United States, who heads Occidental Petroleum; British media tycoon Robert Maxwell; Israeli Far East trader Saul Eisenberg; and Nessim Gaon of Geneva, who, in addition to having wide-ranging business interests, heads the World Sephardi Federation.

All have been described as billionaires by the news media.

Peres' political adviser, Nimrod Novik, and his spokesman, Avi Gil, left for Moscow on Sunday to make advance arrangements for the visit.

The scheduling had been in doubt because of Peres' recent illness. He was hospitalized for a week in October with an acute infection of the urinary tract. He then collapsed, reportedly of fatigue, at the end of a visit to Poland late last month.

Another factor has been the state of flux of Soviet politics.

Peres is expected to meet with President Mikhail Gorbachev and other top Soviet policy-makers, although no official schedule has been announced yet.

Israeli sources hope for major progress in bilateral commercial links.

Shimon Peres

A step was made in that direction by Israel's minister of agriculture, Avraham Katz-Oz, who returned from a visit to Moscow on Dec. 3 with a series of agreements, including one for the export of Israeli agricultural produce to the Soviet Union.

Katz-Oz was the first Israeli cabinet minister to visit the Soviet Union since the Kremlin severed diplomatic relations with Israel in 1967.

Because of the absence of relations, his invitation came from the Soviet Academy of Sciences.

Israeli officials also hope Peres' trip will hasten the opening of direct flights between Moscow and Tel Aviv. Agreements have been reached by the two national carriers, El Al and Aeroflot, but they must be ratified by their respective governments.

Israelis expect the flow of Jewish immigrants from the Soviet Union to increase appreciably once there are direct air links between the two countries.

CJC reps in Moscow for meeting

TORONTO — Two representatives of Canadian Jewish Congress are in Moscow to attend the Soviet Jewish Congress, Dec. 18-21, the first such meeting in 70 years. They are Alan Rose, executive vice-president, and Judge Ted Matlow, co-chairman of the Soviet Jewry Committee, Ontario region. They will return to Canada Dec. 28.

Some 300 delegates representing 100 independent Jewish associations are expected to attend the Congress, which will symbolize the rebirth of a Soviet Jewish community.

The Canadians will also visit Odessa and Samarkand in a fact-finding mission related to a tri-city project linking Canada with an area in the USSR and a city in Israel.

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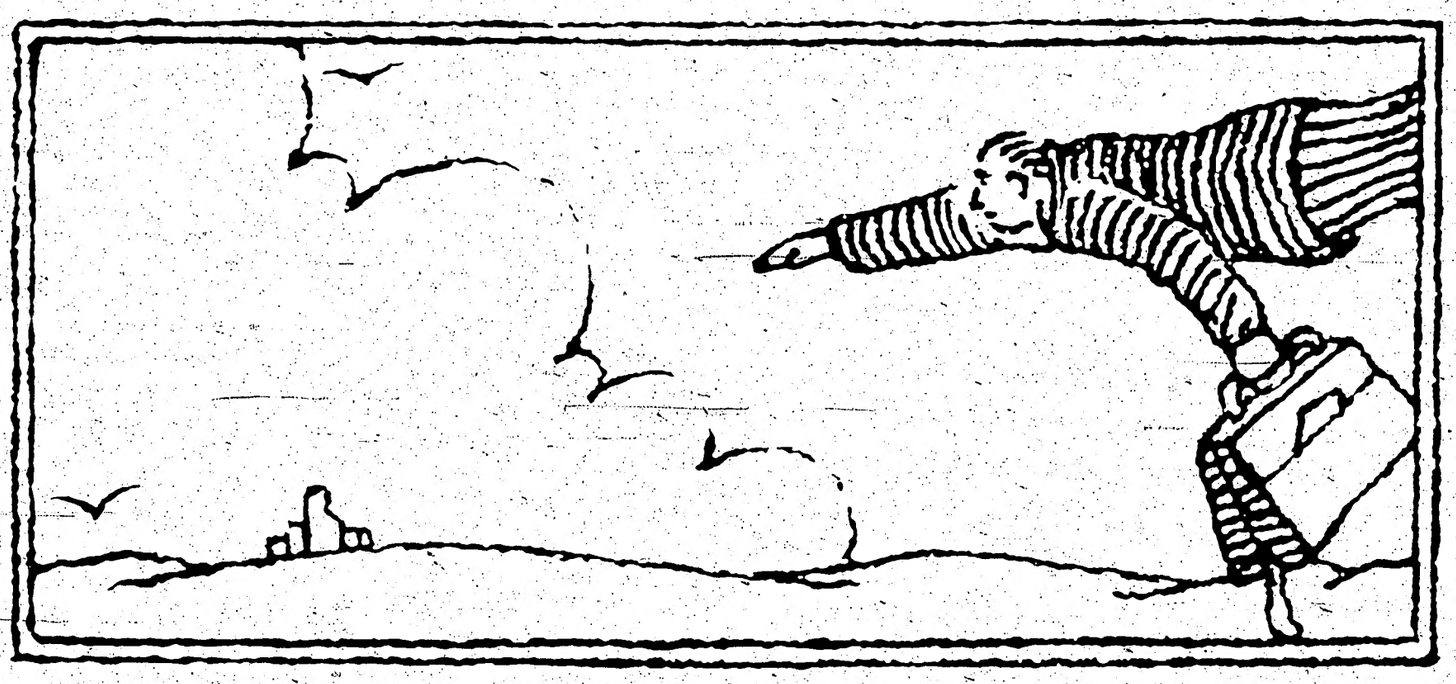

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World-National

Berger to decide soon on whether to go for leadership

By
JANICE ARNOLD

MONTREAL —
Montreal member of Parliament David Berger told The Canadian Jewish News last week that he will decide within the next week or two whether he will run for the leadership of the federal Liberal Party.

Berger, an outspoken opponent of the Meech Lake constitutional accord, said his main concern is ensuring that he will have the support of a certain number of delegates at the party's leadership convention in June. He said he has set a personal goal of a minimum of delegates below which he will not run.

Berger indicated finding the money to mount a campaign was not a prime concern.

With the potential entry in the race of at least three other Quebecers, including two anglophones, Berger said he realized he would have competition.

However, Berger's criticism of Meech Lake is far stronger than that of potential contenders Jean Chretien, Paul Martin and Clifford Lincoln.

This fall Berger issued a position paper on the accord in which he stated that it will diminish the ideal of a bilingual and pluralistic Canada, creating two nations: one defended by Quebec and the other by the federal government. He says Meech Lake endangers the linguistic rights of the anglophone minority in Quebec and francophones in the rest of Canada.

Berger was fired from his science and technology critic's job by Liberal leader John Turner a couple of years ago for his dissent from the party's support of the accord. Berger's position in the caucus was later restored when other Liberal MPs questioned Meech Lake.

David Berger

However, resentment toward Berger has lingered among francophone Liberal MPs, including Jean Lapierre, who has accused the St. Henri-Westmount MP of being out of touch with the aspirations of Quebecers.

Berger believes there must be a place for former prime minister Pierre Trudeau's vision of Canada, and that he is capable of bringing that vision to the leadership campaign.

Berger feels he can get support in Quebec because "a strong majority want to be part of Canada." If he does enter the race, Berger said he will concentrate his campaign in Quebec, bringing his message to every constituency.

"Francophones may not share my conclusions, but I think they respect me."

He also thinks the Liberals' image would benefit from the presence of younger leadership candidates. Berger is 39.

Berger, whose paternal grandfather was a rabbi, was first elected to Parliament in 1979 at the age of 29 in Laurier, a mainly francophone and ethnic riding in east-central Montreal. He was re-elected there in 1980 and 1984, and when Laurier was eliminated from the electoral map, won St. Henri-Westmount in the 1988 election.

He is now revenue critic, after serving for several years as science critic.

Berger received his undergraduate degree at the University of Toronto, and law degree at McGill University. Before entering politics, he was vice-president of the now defunct Montreal Alouettes football club, owned by his father Sam Berger, and was president of the Canadian Football League.

Fate of Houlden inquiry will be decided in January

By
RON CSILLAG

TORONTO —
The fate of the Houlden inquiry, which is probing the relationship between Patti Starr, the land developer Tridel Corp. and certain elected officials, will be determined in early January, Ontario's Court of Appeal ruled last week.

Chief Justice William Howland, after hearing two days of arguments from lawyers representing the key players in the inquiry, said the Court's ruling on whether the probe may proceed will be reserved for a few weeks because "there are a number of complex matters which require careful consideration."

The inquiry, conducted by Mr. Justice Lloyd Houlden, has been examining whether anyone benefitted from the relationship between Starr, Tridel and some elected officials.

Lawyers for Starr, Tridel Corp., Tridel executive vice-president Mario Giampietri and Gordon Ashworth, a former aide to Premier David Peterson, have been trying to quash the inquiry since it began in September, claiming that it violates their clients' rights because it was straying into areas covered by criminal law.

Starr's lawyer, Austin Cooper, argued before the five-judge panel that the inquiry amounts to "a public criminal investigation."

He said the probe's final report would be like a conviction, from which there would be no appeal and no way to clear the names of those involved.

Cooper's main argument was with the inquiry's parameters, which he said urged Houlden not to make criminal findings, yet, "the names are there and the alleged crimes are there." Judge Houlden, Cooper claimed, cannot proceed under the current terms of reference.

Cooper cited a 1984 Court of Appeal ruling on the public inquiry into the mysterious deaths of babies at Toronto's Hospital for Sick Children.

In that decision, the Court ruled the commissioner could not name any individuals as being responsible for the deaths.

However, Mr. Justice John Morden disagreed with Cooper, saying that while the 1984 ruling prevents a public inquiry from reaching conclusions of a criminal nature, "there is no limit on what can be introduced as evidence" at the Houlden inquiry.

Mr. Justice Walter Tarnopolsky wondered how Houlden could fulfill his mandate without naming names or stating whether those involved did improperly benefit from their relationships.

Commission counsel John Brown noted that a separate police inquiry into Starr's affairs is continuing. The police probe "is not part of the inquiry," he stressed.

Giampietri's lawyer, Alan Gold, took issue with that, saying the police task force's work has been made easier because witnesses have been compelled to testify at the inquiry.

Earlier last week, provincial auditor Douglas Archer had high praise for the way Starr ran Ontario Place from June, 1987 to June, 1989.

He said Starr trimmed $1.4 million from the waterfront park's budget deficit, which, however, contributed to unusually high staff turnover, "poor morale and strained staff resources."

Archer's report concluded there had been no wrongdoing in the way Starr ran the crown corporation.

Starr had been accused of charging the cost of her son's bar mitzvah to Ontario Place, but Archer said she had paid for the party out of her own pocket.

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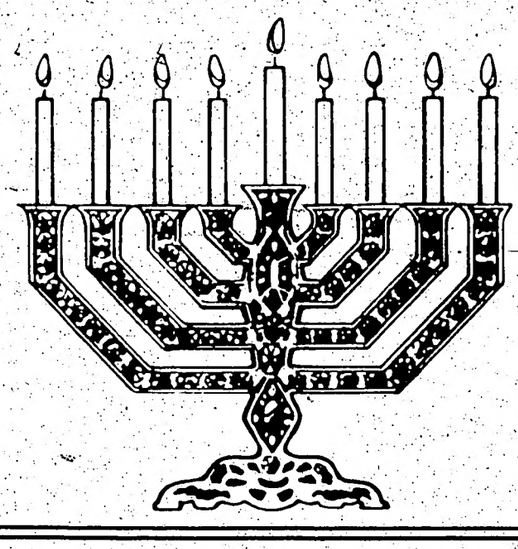

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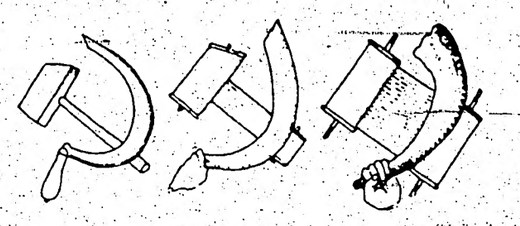

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Women's group declines to repeal resolution

BB International moves to sever ties from BBW

By
RON CSILLAG

TORONTO —
A recent decision by B'nai B'rith International to sever its 92-year-old relationship with B'nai B'rith Women has raised a storm of protest in the United States and Canada.

In a 64-14 vote earlier this month, BBI's board of governors voted to approve a resolution that would cut all its ties with B'nai B'rith Women, and establish itself as a united men's and women's organization.

BBI gave the women's group until last Sunday to rescind a 1988 resolution that reaffirmed BBW as a separately incorporated and autonomous legal entity, but one within B'nai B'rith.

By a majority vote, BBW's executive chose not to repeal that decision, and it now finds itself outside the B'nai B'rith umbrella.

BBI's decision extends to Canada, where B'nai Brith Women has over 3,500 members in 50 chapters. BBW of Canada is a chartered organization of the 120,000-member BBW, headquartered in Washington.

"We have a responsibility to ourselves and to our future," Seymour Reich, international president of B'nai B'rith, said in a statement prior to the board of governors' vote.

"If B'nai B'rith Women has declared itself to be separate, independent and autonomous, and if that is truly the desire of their leadership and membership, then so be it. We wish them well," Reich said.

He was referring to BBW's October 1988 resolution in which the women's group reasserted its independence within B'nai B'rith, a status it had held since 1962.

"B'nai B'rith Women is stunned and appalled by this reckless action," the group stated in a press release signed by BBW president Hyla Lipsky. "This action will splinter the largest Jewish community service organization in the world.

"B'nai B'rith Women has been legally incorporated as a separate organization since 1962. It has all the rights to self-governance that such incorporation implies.

May block use of name

"What is really going on here is transparent. B'nai B'rith International's decision-makers now seek total control over their empire. They will brook no independence They have even threatened to take legal action against our organization and the individual members of our executive board."

BBW adds that B'nai B'rith International — "not content with expelling us" — has also threatened to block its use of the name B'nai B'rith Women.

"I have very mixed emotions about it," BBW of Canada national president Marcia Gurman told The CJN. "I don't like the way it was done. And I don't want to be where I'm not wanted."

She conceded however, that BBW of Canada "has very little contact" with B'nai Brith Canada, which is an affiliate of BBI.

"We have our own agenda. People recognize B'nai Brith Women as a separate entity."

Said BBW executive-director Penny Krowitz, "It's very unfortunate that the men and women can't fulfill their joint mandate of helping people. My perception is that the men believe there is no room for BBW as an independent organization."

B'nai Brith Canada and B'nai B'rith Women of Canada have no joint national projects, although they occasionally collaborate locally in community service activities, such as visiting hospitals and delivering Passover baskets to the poor.

Both Lipsky and Gurman say last year's statement of autonomy by BBW was a reaction to a September 1988 decision by BBI to admit women.

Marcia Gurman

"We felt it was necessary to reaffirm our independence," Lipsky told The CJN in a telephone interview."

She pointed out that in 1986, BBI and BBW agreed that women would be allowed to join B'nai B'rith — men through BBI and women via BBW.

"The ink on that document wasn't dry when BBI changed its constitution and announced it would take women," Lipsky says.

In Canada, BBW was legally incorporated in 1966. In 1986, B'nai Brith Canada decided to admit women, a move that was strongly protested by BBW.

According to at least two recent articles in American Jewish magazines, BBI's membership has slipped sharply, from a high of 200,000 in 1969 to 136,000 in 1987.

Gurman and Lipsky believe BBI's move is a result of pressure to get more members.

"BBI has not been straightforward in accepting women into the lodges," says Gurman.

Lipsky says Reich and BBI are attempting to "disenfranchize" BBW's 120,000 women, who "will not roll over and play dead in response to this raw grab for power and control."

Subject to the regulations

Late last week, Reich lashed back. In a press release, BBI said the president expressed his "dismay and disappointment" that BBW was suggesting "this was a male domination issue.

"First and foremost. . . B'nai B'rith Women initiated the action that led to the disagreement. The women's leadership decided (it) did not wish to follow the general precepts of B'nai B'rith."

Seymour Reich

Reich also told the Jewish Telegraphic Agency that BBW's separate legal status "has no significance" and that BBW's identification with B'nai B'rith "would be in name only.

"Each of our constituent organizations — B'nai B'rith Women, Hillel, B'nai B'rith Youth Organization — has a separate corporate status. Nevertheless, they are all subject to the regulations of the B'nai B'rith constitution.

"After a year of unsuccessful meetings in which we sought to have the women reconsider their action, the board of governors had no choice but to offer the women's leadership the option of either remaining within the constitutional structure of B'nai B'rith or to leave, and if they decided on the latter, to do so with our best wishes.

" 'Expulsion' is their word, not ours."

He added that the decision to admit women into BBI was the result of a "grassroots movement."

"Women have told us they want membership privileges," he said.

"This is a family dispute," Reich stated. "No major political or economic forces are involved. B'nai B'rith is a family organization and will remain so. We will accommodate those members of B'nai B'rith Women who wish to remain in the B'nai B'rith family."

In the event BBI tries to prevent BBW from using the name B'nai B'rith Women, Lipsky says her organization will go to court "to keep our name, our integrity and our assets."

According to B'nai Brith Canada president Moishe Smith, "This is not an issue for us. The women have their own worthwhile projects and we have our worthwhile projects.

"Whatever will happen, will happen."

Observers in Canada say there will be an interesting twist to all this next year, when Marilyn Wainberg on Montreal becomes the first female president of B'nai Brith Canada.

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Kislev 24, 5750 - Vayeshev
— Chanukah Begins at Sundown
Candlelighting: Montreal 3:54; Toronto 4:24

Chanukah marks Israel's sacrifices

Chanukah is one of the post-Biblical holidays that has been instituted, says Rabbi Hayim Halevy Donin in his To Be A Jew, "to reflect their special historical significance."

Beginning on the 25th day of Kislev, Chanukah records, through a beautiful candle-lighting ceremony, the three-year revolt which the Maccabees led against the Assyrian-Greeks. That struggle was crowned by the recapture of the Temple in 165 BCE and its rededication to traditional Jewish worship. All traces of paganism imposed by Antiochus, the Assyrian-Greek tyrant, were removed.

As Irving Greenberg notes in The Jewish Way, the Maccabean uprising was directed both at the foreign occupiers who had dispoiled the religious sanctity of Jerusalem but also at the Jewish population which had accepted a modus vivendi with the Hellenizing forces and was already absorbing many of their values.

The religious commitment of Judah the Maccabee and his band of followers was electrifying: an indifferent Jewish mass became galvanized by the Maccabean example and joined in the rebellion. The result was that the Temple was regained and rededicated. A second, even more important consequence was that thanks to Judah, Jews once again found their religious and national anchor and pledged their troth to the true worship of God.

There is a debate in the Talmud over the emphasis which should be placed on Chanukah. In the lighting of the candles, should one reflect on the miracle of the cruse of oil that burned miraculously for eight days or should one recall the heroic and successful stand which Judah and his glorious brothers maintained against incredible odds?

Tradition suggests that both motifs should be celebrated. Chanukah represents a flesh and blood struggle in Israel's past and the sacrifices of many. At the same time the spiritual aspect of the festival cannot be neglected. The shining fountain of lights that we witness by the eighth night is a symbol of the religious zeal of our forefathers — and our endorsement of it.

Women symbols of another's fears

The murder of 14 young women at the Ecole Polytechnique of the Universite de Montreal has left Canadians stunned — and desperately seeking an explanation for the horror.

Many found it in the words of the murderer, who called the women "feminists" as he shot them. Women across the country felt a gut-wrenching fear of male violence — to the point where, in one city, men were barred from a memorial vigil for the victims. Others searched Marc Lepine's life, and blamed an abusive father and a society fascinated by violence.

The anguished search for an explanation is a very human reaction, stemming from the need to impose some kind of order on an event that defies reason. It defies reason precisely because it violates one of the fundamental assumptions on which we all, men and women, Jews and gentiles, live our lives: that we are individuals, to be seen and judged on the basis of our own individual actions and our basic worth as human beings.

But in the tortured mind of Marc Lepine, there were no longer individuals in the classrooms and hallways of Ecole Polytechnique. There were only symbols, representing something which he feared and had to destroy.

For Jews, there was a dreadful resonance in the way he separated the students in one classroom into human beings (male) and dehumanized targets (female). We too have known what that is like.

The killings in Montreal were the act of an individual, isolated from his society. But they were motivated by another, darker, human need: to make scapegoats of those he blamed for his own misery.

Our communal organizations, including B'nai Brith, Canadian Jewish Congress and Hillel, have expressed our sympathy.

Our sorrow is deepened by our knowledge of the horror that can result when people are seen, not as individuals, but as symbols of someone else's darkest fears.

Egypt breaks psychological barrier

Momentous decade that was

By SHELDON KIRSHNER

Menachem Begin

The 1980s were a momentous decade in the Middle East. Islamic fundamentalism arose in Iran. Egypt and Israel established diplomatic relations. The Gulf War broke out. Israel invaded Lebanon. Israel got its first unity government. The Palestinians in the territories rebelled against Israeli military rule. The PLO recognized Israel.

What began as a protest movement against Iran's corrupt monarchy turned into a fullblown reaction against Westernization and Western influence. After the shah and his family fled Teheran, Ayatollah Khomeini — the new leader of Iran — established an austere Islamic order. By 1980, Iran had cut relations with Israel, upgraded ties with the PLO and embarked on the path of political and military conflict with the United States.

The thunder of Islamic fundamentalist militancy shook, but did not unseat, Arab governments in Egypt, Syria and Jordan.

The Gulf War, pitting Iran against Iraq, broke out in September of 1980 after a series of border skirmishes. It would last until the summer of 1988, and would be the longest, bloodiest war in the history of the Middle East.

A year after signing a peace treaty with Egypt, and seven years after confronting Egypt in the Yom Kippur War, Israel opened an embassy in Cairo. Egypt thereby became the first Arab country to breach that psychological barrier. But the pace of "normalization" would be fitful and slow.

American-sponsored talks on Palestinian autonomy, as provided for by the 1978 Camp David Accords, collapsed as Israel and Egypt failed to agree on fundamental issues. The process was doomed from the start, given the opposition of the Palestinians and Jordan.

The normal antagonism between Israel and Syria reached dangerous proportions in 1981 over the emplacement of Syrian anti-aircraft missile batteries in Lebanon's Bekaa Valley. The "missile crisis" was defused by the shuttle diplomacy of an American diplomat, Philip Habib. Having papered over the dispute, Habib arranged a ceasefire in southern Lebanon involving Israel and the PLO.

Under the leadership of Menachem Begin, the Likud coalition swept into power for the second time since 1977. Likud's victory was indicative of the Labor Party's decline and Israel's rightward turn since the Six Day War.

In the same year, President Anwar Sadat of Egypt was assassinated by Islamic fundamentalists, Israel reduced to rubble Iraq's nuclear reactor near Baghdad, and Israel effectively annexed the Golan Heights. The last two events precipitated crises in Israel's relationship with the United States.

Fulfilling a major promise, Israel completed its phased withdrawal from the Sinai Peninsula in 1982, but the operation was not entirely trouble-free. Nationalists in Yamit, Israel's chief Sinai settlement, resisted. But their non-violent protest was in vain.

On the West Bank, Israel ousted virtually all the democratically-elected Arab mayors, hardening Palestinian enmity toward the Jewish state.

On June 6, Israeli invasion forces swept into Lebanon, hammering Palestinian bases and clashing with Syria on land and in the air. Prime Minister Begin described it as "a war of choice." Israel's goals were to destroy the PLO presence in southern Lebanon, drive Syria out of Lebanon, deflate Palestinian nationalism on the West Bank and Gaza Strip, and usher in a pro-Israel Christian government led by Bashir Gemayel. In retrospect, the war — which claimed the lives of more than 500 Israelis and triggered Lebanese Shiite animosity toward Israel — was a grand fiasco.

In Syria, President Hafez Assad cracked down on Islamic fundamentalists plotting a coup. Their stronghold in Hama was pounded ruthlessly by tank and artillery fire, as if that city were in enemy territory. With much of Hama in ruins, Assad proclaimed victory.

In 1983, Israel and Lebanon signed what was to be a still-born de facto peace treaty. Syria scuttled the agreement that had been engineered by United States Secretary of State George Shultz.

The rising Israeli death toll in Lebanon, combined with the death of his beloved wife, prompted Begin to resign. Yitzhak Shamir, the foreign minister, replaced Begin. The turbulence in Lebanon also forced Ariel Sharon, the defence minister, to step down.

Syria supported and/or instigated a rebellion against PLO chairman Yasser Arafat in Lebanon. The ring leader was Saed Musa, a former Syrian Army officer. The revolt, which spread to the northern city of Tripoli and forced Arafat and his fighters to flee Lebanon, caused a still-serious rift in Palestinian ranks.

Israel's important relationship with the United States took a quantum leap forward as the two allies signed a strategic cooperation treaty. The accord formalized Israel's role as Washington's chief partner in the Middle East.

Following inconclusive election results and seemingly endless haggling, Shamir and Labor party leader Shimon Peres in 1984 formed Israel's first national unity government. It was strictly a marriage of convenience. Bride and groom would quarrel repeatedly. But the creaky arrangement endured.

To the north, United States, French and Italian peacekeeping troops, brought in by the United Nations to restore order in Lebanon, left, having failed to carry out their mission.

In 1985, Israel withdrew from southern Lebanon, leaving behind a narrow, self-declared security zone running from the Mediterranean Sea to the foothills of Mount Hermon. Mounting casualties, inflicted by Shiite guerrillas, compelled Israel to vacate the area. Major Saad Haddad, a cashiered Lebanese Army officer who headed the Israeli-trained and financed South Lebanon Army, was left in charge of patrolling the zone in conjunction with a residual Israeli force.

Israeli aircraft raided PLO headquarters near Tunis, wrecking buildings and killing functionaries. Arafat barely escaped with his life.

Peres, who had taken over as prime minister, declared 1986 "the year of peace." Peres held secret talks with Jordan and went to Morocco to engage in widely-publicized conversations with King Hassan. The fuss these events generated did not materialize into concrete achievements, mainly because Shamir couldn't accept the idea of an international peace conference, or the concept of territorial compromise.

For the first time in five years, the leaders of Israel and Egypt met at a summit. Egypt, which had recalled its ambassador in Tel-Aviv in the wake of the 1982 Sabra and Shatila massacre, sent him back to Israel. However, the "cold peace" characterizing relations between Israel and Egypt remained unchanged.

For the second time since 1981, United States and Libyan forces clashed in the Mediterranean. American warplanes bombed Tripoli and Benghazi.

The Iran-Contra scandal emerged, with all its unsavory revelations. Among other things, Israel had sold military equipment to Iran, a nation which rails at Israel's very existence.

In an unmistakable sign of glasnost, the Soviet Union held talks with an Israeli government delegation for the first time since 1967. The venue was Helsinki, Finland. Consular topics, such as Soviet property and citizens in Israel, were on the agenda.

With less than a month before 1987 expired, the intifada erupted. Observers were shocked but not surprised. Palestinian frustration with Israeli rule had been building for two decades. The uprising, which has tarnished Israel's image, shows no sign of abating.

In the summer of 1987, a Soviet consular delegation arrived in Israel and, for all practical purposes, established an "embassy" in Tel Aviv. Poland and Hungary also warmed up ties with Israel. And in Black Africa, Israel reestablished relations with several countries.

The Lavi project, which would have enabled Israel to build a supersonic aircraft, proved to be too costly, and, under American pressure, was unceremoniously scrapped.

In 1988, after yet another deadlock at the polls, Likud and Labor formed yet another unity government. King Hussein of Jordan severed legal and administrative links with the West Bank, which Amman had annexed in 1950. Egypt was welcomed back to the Arab League, having been booted out in 1977.

The Palestine National Council, in Algiers, declared Palestinian statehood, accepted UN Resolution 242 and embraced the 1947 Palestine partition plan. Still more dramatically, the PLO accepted Israel's existence and renounced terrorism. In response, the outgoing Reagan administration opened a political dialogue with the PLO — a development which put Israel on the defensive.

In the opening days of 1989, United States aircraft downed at least one Libyan MIG over the Mediterranean.

As the 1980s come to a close, the air is filled with convoluted formulas designed to advance the ragged peace process — Israel's 20-point plan envisaging Palestinian elections, Hosni Mubarak's 10-point amendment, Secretary of State James Baker's five points, Israel's six caveats.

Despite all the commotion, the status quo in the territories is firmly in place.

Opinion

Jews recognize importance of upgrading Chanukah

By
ANNE ROIPHE

Chanukah--'a holiday exploding with joy.'

In December 1978, the New York Times asked me to write a small piece on a Christmas theme for the home section of the paper. I dashed off an essay on being Jewish and having a Christmas tree. The Times published it the Thursday before the holiday. I had thought this a small, unimportant piece, a kind of family musing that would melt in the mind of the reader like a snowflake on the tongue. I have made misjudgments in my life but none so consequential for me as this one.

The phones rang at the New York Times — it seemed as if all the officers of all the major Jewish organizations were complaining to their personal friends at The Times about my piece. Housewives, rabbis, lawyers, doctors, businessmen, all but Indian chiefs phoned or wrote in, furious that the paper had published an article that advocated assimilation, displayed ignorance of Judaism, and seemed to express contempt for the Jewish way of life. At our house the phone calls began on Thursday at noon and lasted for weeks.

"I hope your children get leukemia," no fewer than three irate callers announced. "You deserve to die," several heavy-breathing souls saw fit to whisper. Far more difficult for me was the caller who announced himself as a survivor and said I had dishonored the dead of Auschwitz and Treblinka.

What I wrote in the New York Times was this: every Christmas, my family bought a Christmas tree — and it seemed as if every Christmas we ran into the rabbi who lived across the street just as we were bringing the tree into our house. I always felt uncomfortable, embarrassed, and I didn't quite understand why. True, my family was Jewish, and all of us identified as such. But we had made a decision not to celebrate Chanukah — because we were secular Jews, because Chanukah had always seemed to me to be a holiday about an unacceptable miracle. God, I said, should have prevented the war in the first place, saved the lives of those who died in battle on both sides, instead of merely allowing a small can of oil an extended life. After the Holocaust, the miracle of the can of oil seemed pretty weak.

At this point in my article, I made an embarrassing mistake. I confused the Romans with the Syrians and revealed to the readers of the New York Times that I had learned about Chanukah so many years before and had become so indifferent that even my grasp of Jewish history had grown weak. I aptly, if unconsciously, demonstrated the point that ignorance about Judaism is the ice on the slippery slope to total assimilation. In my essay, I concluded by stating that we celebrate Christmas because it was a way to come together as a family, to pause in our daily efforts, to be with each other, and to give something to each other. In honor of what? In honor of the family, I supposed.

The intense response to the piece made me realize that I had inadvertently offended many people. Rabbis were using the piece as the subject of their sermons, treating me as if I were a female Arafat. Every day, rabbis, scholars, and friends invited me to explore Judaism and see what it was that I had missed.

I accepted those invitations. Why? I realized that I had written the piece out of discomfort with the peculiar form my Jewishness had taken. I had written the article with the knowledge that Christmas without Christ (because that is all we had) was only a commercial break, a huge effort to make the family through purchases, large and small, which never seemed to fulfill whatever it was that everyone needed. I knew that Christmas stripped of its religious meaning was a charm on the American bracelet, a potion for homogenization that left one thirsty for identity and meaning and self.

So I began to study Talmud. I read Jewish history. I read about the Jewish mystics, and I talked to every rabbi who would speak with me. I learned about the richness of the Jewish tradition, the arguments between Shammai and Hillel, the centuries of worrying about kindness and the law. After several years, I began to know the Jewish story, which was my story, after all, finally my real story.

I realized that, although I indeed knew the words to Good King Wenceslas, I now knew the Kaddish and the meaning of the shofar and the names of Rabbi Akiva and Rabbi Nachman. I also knew that I was now tied, by a love beyond understanding, to the fate of the Jewish people. I began to understand the meanings behind the rituals, and I found that I was amazed and proud of what it meant to be Jewish, of the ways Jews have approached intellectual issues, of the ways we have survived, of the ways our rituals blend into the seasons and bind us together in a past that finds its purpose in the future.

My studies made me realize that I had not freely chosen to be less Jewish and more American. I hadn't known that assimilation was something that was happening to me and my family. I hadn't known that a tide of history had borne my family from Central Europe to the shores of the Lower East Side and up to the portals of the best colleges in the land. I had not understood the force of the dominant culture playing against my fragile identity, telling me that I would be more beautiful if I looked like a non-Jew, with straight blond hair and a short nose. I hadn't understood that, growing up in the '40s, I had absorbed the anti-Semitism of the culture, and that's why I thought that people who spoke with accents were peculiar, that Jews were outsiders. I wanted to be inside with the others. And where were the others at Christmas? They were gathered around their Christmas tree.

Before I began to learn about Judaism, I didn't realize that assimilation had a dark side. I thought assimilation was a process as natural and inevitable as breathing. That's not quite true. I didn't think about it at all.

I now realize that assimilation can produce an identity that is shallow, materialistic, unrooted, and anxious. Assimilation can deprive a person of the pleasure of belonging and the vitality that comes from real knowledge about and interest in that person's own community. To be American and nothing else is to be bland like a McDonald's hamburger, to be flat like the highways that cross Kansas, to be dull like our nightly TV programs.

When I was growing up, Christmas was the only holiday of the solstice that was important. My mother found it hard to resist the twinkling lights, the fir trees, the reindeer, and the presents that were all around her.

At that time, no one celebrated Chanukah in a way that could compete with the apparent joyousness of Christmas. This was no small matter, because the power of Christmas — the carols, the Mass, and the commercial hoopla — was very great and made the American mainstream Christian world seem more appealing than the Jewish one. The choices individuals and families make about Christmas are significant statements about assimilation, about how these individuals and families will live as Jews in America and where they will stand on the tightrope between being Jewish and being American.

When Jews resist Christmas, we affirm our own separate identity. When Jews resist Christmas, we reduce the hypocrisy in our lives and increase our personal security by deepening our roots within our own traditions. We claim our right to participate as equals and not just as a barely tolerated minority when we insist on not going along with the dominant culture.

The Jewish world has recognized the importance of upgrading Chanukah to compete with Christmas. Jewish children, like their Christian neighbors, can now feel that they have their own holiday exploding with joy. This upgrading of Chanukah, although purists find it somewhat silly, is an important tool in fighting off the appeal of the mass culture, of Rudolph the Red-nosed Reindeer and Tiny Tim and the Little Drummer Boy. There is no question, however, that Christmas with all the angels singing is a powerful matter.

When, as a result of my travels, both intellectual and literal, through the Jewish landscape, my family began to celebrate Chanukah instead of Christmas, my children thought I was the Grinch who stole the holiday.

I am certain, however, that the somewhat delirious buying of objects that had occupied me from Thanksgiving to Dec. 25 was not the way to make a family strong and root its members in their communal past and communal future. The Jewish content of my life was rescued by my writing that small piece 10 years ago, and for that I am grateful.

I now see Chanukah not as a celebration of the miracle of the oil. (I still think that God must make a grander miracle to earn our amazement.) I see Chanukah as a time when, as we light the candles, we pause in awe before the Jewish people whose survival through adversity brings light into the darkness of the human soul. This view makes me Jewish in a different way from the way in which I was Jewish before. It makes me a part of the continuity while allowing me still to be myself, a modern American Jew filled with all the doubts and dark thoughts that are common to my times.

Christmas is not the innocent manner that I had once thought.

(Excerpted from Tikkun)

Jewish feminism lives

By
ELAINE KAHN

I was away when Audrey McLaughlin became our first female national political leader. When I called home the next night, Rachel delightedly gave me the news in detail before even saying "How are you?"

Weird that a McLaughlin should replace a Broadbent from Oshawa. Almost everything in Oshawa is named "McLaughlin," after its late Colonel Sam McLaughlin. But she'll have her own identity soon enough — undoubtedly the Audrey Two comments (after the man-eating plant in "Little Shop of Horrors") are just waiting to fly.

Names are so powerful. I spoke with Rachel from my Manhattan hotel room, having just attended the "Feminist Judaism" conference sponsored by the Jewish Women's Resource Center, a community project of the New York section of the National Council of Jewish Women.

Lately, for Jewish Canadian women, especially Torontonians, the name National Council of Jewish Women has sort of been one we would rather not hear. Lost in the shuffle has been the NCJW's good work and especially its progressive work in areas important to women.

Feminist Judaism is another one of those names people wonder about associating with. It brings forth different images, not all of them flattering. Too bad I didn't have a camera at the conference.

There were 450 women (plus a few men, a boy and several infants of indeterminate sex), from across the spectrum of religious outlook, background, sexual preference, taste in clothes and, most inspiring to me, age (from 20ish to 80ish).

The issues ranged from religion and ritual to history and models of family life, to organizations and politics. I sensed less undirected anger than I have come to expect at such gatherings, more discussion of the progress that, however slow, is actually being made.

The opening plenary speaker, theologian Judith Plaskow, read a poem by Merle Feld stating that, while men had free hands to record Judaism, women had their hands filled with babies. It is a record made of consonants, Feld wrote. Once women add the vowels, we will have a full Judaism. I really liked the partnership in that.

It's hard to discuss specifics here, because the serious work being done by women in Judaism is still not widely known or experienced. We are, on the whole, like the child in the hagaddah who does not even know how to ask.

But it is a basic tenet of Jewish feminist thinking that women have been robbed of the power to name. Metaphorically, this comes from Adam alone naming the creatures of creation. Practically, it means women have not shaped the received wisdom, have not really influenced the agenda.

So we start by learning some of the names:

Francine Klagsbrun, the speaker at the closing plenary. Historians Paula Kaplan and Ellen Umansky, Rabbis Rebecca Alpert and Lori Forman, writers Wendy Wasserstein, Anne Roiphe, Meredith Tax, Aviva Cantor, Blu Greenberg and Marci Cohn Spiegel, talmudist Judith Hauptman.

All of us signed our names on a scroll, presented by composer Faith Rogow to conference chairwoman Salome Cory. It was a gift to the Jewish Women's Resource Center, which is celebrating its bat mitzvah year.

It is a record.

Opinion

Ostow writes first book on East German Jews

By
SHELDON KIRSHNER

Reform is sweeping across Eastern Europe, blowing away the cobwebs of totalitarianism. A new era is dawning in East Germany, Czechoslovakia and Bulgaria.

With anciens regimes falling like dominoes, new light is being thrown on the quiescent Jewish communities in these countries. And nowhere else is this better illustrated than in the German Democratic Republic (GDR), which, until the recent upheavals, was a bleak, neo-Stalinist police state.

Shortly after the GDR was swept by demands for change, the heretofore isolated and compliant Jewish community let its voice be heard clearly and unambiguously for the first time.

In a remarkable communique, the community called on the Communist party to end its 40-year practice of treating manifestations of anti-Semitism "like a state secret," demanded a public acknowledgement that Jews had been subjected to anti-Semitism in the early years of the regime, pressed for a revision of textbooks on the Nazi era, and demanded that the government initiate a dialogue with Israel.

On the heels of this development, Peter Kirchner — chairman of the East Berlin Jewish community — announced that Jews in the GDR would henceforth be allowed to participate in Jewish communal activities in West Berlin.

Long before the GDR was convulsed, Robin Ostow, an American-born sociologist, was conducting ground-breaking research on Jews there. Ostow, who holds a PhD from Brandeis University, has just published what she says is the first book, in any language, on GDR Jewry — *Jews In Contemporary East Germany: The Children of Moses in the Land of Marx (The MacMillan Press).*

Although the rush of current events will compel her to revise the book, Ostow is confident that they have not robbed it of its essence.

In town recently to attend a symposium on Jews in Germany sponsored by the Goethe Institute and the University of Toronto, Ostow came by her interest in 1983, when she was living in West Berlin with her husband, Michal Bodemann, a sociologist who teaches at the University of Toronto and the Free University of West Berlin.

Peter Kirchner

Ostow, 44, had intended to write about Italian migrant workers, the subject of her doctoral dissertation. But this was not to be.

"As I was struggling to come to terms with the complex and burdened reality of Jewish life in West Berlin, a Jewish acquaintance in East Berlin invited us to the Purim celebration at the synagogue on the Rykestrasse in East Berlin.

"The experiences and friendships that resulted directly and indirectly from this visit — and the implicit contrasts and continuities with Jewish life in West Berlin — raised a series of questions about Jewishness and Judaism, and their place in the post-war German milieu and their role in a socialist society."

Ostow, a research associate at the Salamon Ludwig Steinheim Institute in West Germany, which specializes in German-Jewish relations, was intrigued by the Jews of the GDR.

But she realized, from the outset, that the challenges in writing about them would be daunting. As she put it: "Many articles have been published about Jews in the GDR, but most were crude, pro-Communist or anti-Communist propaganda. There was a lot of mud slinging but little serious commentary. Thoughtful analysis was sorely lacking."

And she faced still more problems. Ostow, having decided to interview a representative sample of East German Jews, needed permission from the authorities to tape their comments. "No one thought I could do it," she said, explaining that the regime, in the past, had never been keen about such projects. And, besides, it was assumed

Irene Runge

that no one in East Berlin would tell the truth anyway. As a result of these widely-held perceptions, Ostow was unable to obtain funding for her book.

To her delight, the East German government let her proceed. A political thaw, which had begun in the early 1980s, helped her. But there were other factors at work.

The regime, she said, believed that Jews could assist East Germany open up new trade opportunities in the West and burnish its anti-fascist image.

Ostow conducted her interviews in the autumn of 1983 and in the summer of 1984 — 10 in East Berlin and one in West Berlin.

"This was not a mass survey," she explained. "I wasn't looking for the 'man on the street,' but for people who had a meaningful relationship with their Jewishness, who had various definitions of Jewishness."

Her interviewees were:

Peter Kirchner, a physician and East Germany's leading Jewish figure; Sonja Berne, the director of the community's social service program; Hermann Simon, a museum curator; Irene Runge, a writer; Gerrit Kirchner, the son of Peter; Jalda Rebling, a Yiddish folksinger; Vincent von Wroblewsky, a philospher; Clara Berliner, a nurse who turned to journalism; Alfred Katzenstein, a clinical psychologist, and his wife, Ursula, and Thomas Eckert, a journalist.

Ostow tried without success to interview Helmut Eschwege, the GDR's chief authority on modern Jewish history. In the end, she used an interview with Eschwege that originally appeared in New German Critique.

Virtually all the interviewees were of mixed Jewish-Christian background. For example: Peter Kirchner's mother was Jewish, while his father was a non-religious Christian.

Irene Runge, one of the Jews who consented to be interviewed, told Ostow that the special nature of East German Jewry created halachic problems in a community whose registered membership does not exceeed 400 in eight organized communities: East Berlin, Dresden, Leipzig, Erfurt, Karl Marx Stadt, Magdeburg, Halle/Saale and Schwerin.

According to Runge, East Germans of mixed ancestry "apply to join the Gemeinde (the community), and the Gemeinde tells them that they're not Jewish because you're only Jewish if you have a Jewish mother."

East Germans of Jewish origin who want to be recognized as Jews often are rejected by the

Jalda Rebling

Robin Ostow, author of the first book on East German Jews. [Graphic Artists photo]

community, or asked to fulfill "impossible conditions," Ostow said.

Most Jews in the GDR, however, do not openly identify themselves as Jews, Ostow noted. Into this category fall an estimated 2,000 to 3,000 individuals, the majority of whom are true-blue Communists or the Jewishly lapsed offsprings of intermarriages.

But even Jews who are proud of their background, such as Yiddish folksinger Jalda Rebling, fail to raise their children Jewishly.

When Ostow wrote *Jews in Contemporary East Germany*, the majority of Jews there were Communists by conviction. The rest "pay lip service to the state, but distance themselves from it," she said.

In the early 1950s, Jews suffered from anti-Semitism, having been dismissed from positions of power in the wake of the Slansky show trial in Prague. In 1953, measures against Jews ceased, and several years later, they were rehabilitated.

Individuals with a Jewish background have played an important role in GDR politics. Last week, for example, Gregor Gysi, a 41-year-old lawyer, replaced the discredited Egon Krenz as chairman of the Communist party.

In the past, the most powerful Jews in the GDR were Albert Norden, a member of the Politburo; Klaus Gysi, the minister for church-state affairs, and Gregor's father; Gerhard Eisler, the head of the Office of Information; Hermann Axen, a member of the central committee; Markus Wolf, the chief spymaster, and Alexander Schalek-Golodkowski, the disgraced official responsible for overseas trade.

Ostow claims that, as victims of fascist tyranny, GDR Jews have generally been a privileged group. "They are allowed to retire five years earlier. They have access to good housing and university. They are given travel privileges to visit relatives, even in Israel."

Before the Six Day War, East Germany was the only Warsaw Pact country that had no diplomatic relations with Israel. Zionism was equated with American imperialism, and the GDR was strongly supportive of the PLO. When the GDR marked its 40th anniversary last October, Erich Honecker, then party boss, greeted Yasser Arafat warmly.

Given these realities, the Jewish community had no contact with official institutions in Israel, said Ostow.

Neither was the community expected to adopt official positions on Israel. As Kirchner observes: "... the state does not want to put the community in a situation of conflict. We have always emphasized that, after the (Second World War), and especially after the mass murder of Jews in Europe, we consider the existence of (Israel) important and fully justified. But we take a very, very distanced and critical stance toward the political development of (Israel), and many of (its) policies... we just can't approve of."

* * *

In the aftermath of the political convulsions in East Berlin, Ostow expects to see a gradual rapprochement between Israel and the GDR. After she was interviewed, the prime minister of the GDR said that East Germany wanted good relations with all nations, including Israel.

Most Jews in the GDR, Ostow pointed out, know very little about Israel, tending to regard it as a sort of "forbidden paradise." In the new political climate, Israel will be seen far more realistically.

Ostow believes that the GDR will ultimately come through with restitution payments to Holocaust survivors. The GDR has refused to make such payments, claiming it bears no responsiblity for the Nazis' crimes. The matter was recently discussed by the World Jewish Congress and the East German foreign minister. She doubts that the GDR will be able to make good on a re-

Gregor Gysi

cent promise of a $100 million "humanitarian donation" to Jewish survivors. "They don't have that kind of money."

In her view, neo-Nazism, which has always existed, may emerge as a stronger force. How popular is it? "That's the million dollar question. Neo-Nazism in the GDR is a well-guarded secret. Studies on neo-Nazism have still not been released."

Exposure to the West may well have the effect of strengthing the Jewish community in the GDR, she said. On the other hand, she warned, Jews may be attracted to community functions in West Berlin, thereby leaving communal institutions in East Berlin to wither away.

Does GDR Jewry have a future, given its minuscule size? Some of Ostow's interviewees doubt it. She believes the community is growing, fed by an influx of East Berliners of Jewish origin eager to practice Judaism. One such group, which is called Wir fur Uns (We for Ourselves), was founded in 1985.

Ostow, who wrote the report on East Germany for the 1989 *American Jewish Yearbook*, will have the opportunity to test her thesis in the months ahead. Now back in West Berlin with her husband and three children, she's hard at work on a second book about the Jewish community in East Germany. Volume two will focus on its structure and its relationship with the state and government institutions.

It will no doubt establish her as one of the preeminent experts on East German Jewry.

Alexander Schalck Golodkowski

Opinion

What do European changes mean for Jews?

By
J. B. SALSBERG

For centuries, and perhaps as long as the beginning of our people's dispersion from the ancient homeland, Jews found themselves judging every major social and political development from the viewpoint of its impact on Jewish life and existence. Is it good for Jews or, heaven forbid, is it bad for Jews. That traditional Jewish approach to world affairs was, and still is, reasonable and understandable.

J. B. Salsberg

After the loss of Jewish national independence we became a nationality without a common territory and became dependent on the good fortune of the people among whom we lived.

This way of thinking even became a butt for Jewish humor. In my younger days there circulated the following humorous anecdote: A group of scientists asked an Englishman, a Frenchman and a Jew to each write an essay on the Elephant. The Frenchman wrote on the Elephant and mercantile civilization. The Englishman wrote on the Elephant and the building of the Empire. The Jew wrote his essay on the Elephant and the Jewish question. . . .

Well, my dear readers, the whole world has been caught up in the truly history-making political events that are sweeping over central and eastern Europe and are changing the national, social and political face of that strategic part of the world. An irresistible wave of change is now driven by the masses of people, rather than by politicians and diplomats. This massive wave of pent-up human energy is literally changing the face of Europe and, by its extension, the face of the world. More; this human force for change is also dismantling long established social systems.

And I, your humble scribe, am asking: What do these truly revolutionary changes mean for Jews? Is it good for Jews or is it bad, or is it immaterial? I believe that these fundamental changes contain more than a little danger for Jews. Here is why and here are some early symptoms.

First: Whatever the socio-economic reasons may be for Germany's launching of both world wars, one by the Kaiser and the other by Hitler, the fact is that those devastating wars were launched by Germany.

To avoid a repetition, the victorious Allies, including the Soviet Union, divided Germany, literally through the heart of Berlin, and the Soviet Union was given overall control of East Germany.

One of the first symbolic acts in the recent upheavals was the German public's breaching of the Berlin Wall. Whether that wall will continue to exist physically or only symbolically, the fact is that it has been breached and the breach is bound to widen.

Second: Anti-Semitism in Eastern Europe was nurtured and politically manipulated by the Czarist Palace in St. Petersburg for a long time. The Communist revolution, despite all its other sins, officially outlawed anti-Semitism when it came to power.

Anti-Semitism in the Soviet Union was, of course, never obliterated, but, formally at least, it was considered a crime. The recent European upheavals have broken down many taboos and the taboo against open anti-Semitism seems to have been the first to be breached in Eastern Europe where Communism, in one form or another, was in power. Organized, "ideological" anti-Semitism is on the march again in that disturbed part of "liberated" Eastern Europe. Yes, even in East European countries where there are now few, if any, Jews left.

Third: The first bitter fruit of resurrected anti-Semitism — an Associated Press report from Vienna, carried in the Dec. 8 issue of the Globe and Mail, tells us: "In Vienna, Soviet artist Tanya Loskutova said in a recent interview that Mr. Gorbachev's campaign of openness has succeeded in unearthing hatreds that had lurked under the surface for decades. Anti-Semitism has become much more obvious, because there is now a great opportunity to spit out the dirt that people had inside . . . In Hungary, overt anti-Semitism appears to have become more pronounced in the two years since the start of reforms meant to turn the country into a democracy."

To add to the disturbing picture of the "emerging Europe," there is a report from the Toronto Star's Michael Hanlon (Dec. 10), under the heading European Community leaders back German reunification. The news item itself tells us that the European Economic Community leaders agreed to set up an $11.5 billion (U.S.) development bank to lend money to Eastern Europe. At the end of the communique, we are informed that, "the leaders also deplored the deterioating situation in the Israeli-occupied territories."

Well, my friends, don't rush to join the cheerleaders for the current European uprising. Even before the cheers died down the Toronto Star (Dec. 8) carried a "special to the Star" from Bonn under the heading German eyes turn toward the controversial border with Poland.

We seem to be rushing back to the "good old days" that prevailed in Eastern Europe on the eve of the outbreak of the Second World War. . . .

Oy, zeit mir gezunt, you will need it. . . .

LETTERS TO THE EDITOR

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

DID NOT ENDORSE SHEINMAN

We are writing in reference to your recent article in the Nov. 23 Montreal edition, Sheinman Throws AJCS and CIC Forum for a Loop.

There is no doubt that those of us from the Young Adult division of AJCS attending the recent session with Avraham Sheinman were surprised by many things that he said.

It goes without saying that AJCS' involvement in this program was in no way an endorsement for his point of view. We do, though, strongly believe that it is important for the young adults in our community to have access to speakers of all political ideologies on important subjects of Jewish concern. This is the key to developing future informed and sophisticated Jewish leaders.

I am sure that regardless of Sheinman's opinions, the program provided a great deal of food for thought for those young adults in attendance.

Philip Placzek
Chairman
Young Adult Division
Allied Jewish Community Services
Montreal

(Editor's Note: Sheinman, co-director of the Centre for Jewish Activities, based in Har Bracha in the West Bank, told a Montreal audience that Israeli citizens of Arab descent should not be allowed to sit in the Knesset, and endorsed a Jewish state governed by halacha.)

* * *

THIS KASHRUTH COUNCIL IS UNIQUE

"Sukkot a Reminder of Right to Kashruth," did not give proper recognition to the kashruth supervising body in Toronto (CJN, Oct. 19).

It is mentioned in the sixth paragraph of the article that the Union of Orthodox Congregations of America supervises more than 17,000 kosher certified items and in the following paragraph honorable mention is given to the Kashruth Council — Toronto Rabbinical Vaad Hakashruth.

The Union of Orthodox Jewish Congregations (OU) is the largest kosher supervisory body in North America, but in relation to the other organizations in North America, we are second to the OU. We have a similar program to theirs and we certify thousands of items which are available in the United States and, most certainly, in Canada.

The Canadian Jewish News is a Canadian publication and, therefore, it should give recognition to Canadian organizations and activities. Many kashruth organizations have expressed their admiration of our supervisory system and our method of certifying products. The Kashruth Council is unique in that it has the backing of the whole Jewish community.

Rabbi M. Levin
Asst. Executive Director
Kashruth Council
Toronto

* * *

Rebbetzin Rivka Schechter

LIKES TO BE CALLED REBBETZIN

I read with interest the "Rabbi and Writer" column by Elaine Kahn in the Nov. 23 issue. I, like so many of my colleagues, have "conglomerate" marriages with rabbis. Each one of us handles the title of "rebbetzin" in a different way.

Being a rabbi's wife comes by virtue of a ceremony and ketuba. Being a "rebbetzin" is a thing apart. It is a title of respect, to be earned, and holds no negative connotations for many of us.

In today's world, each one can work at whatever one chooses. I have always had my own career in the theatre; separate and apart from my synagogue connection. Many congregants call me "rebbetzin." It's a title I love. Too bad more rabbi's wives do not know how to take a compliment!

Rivka Schechter
Rebbetzin, Beth Sholom Synagogue
Toronto

* * *

CJC LEADERSHIP SUPPORTED

The leadership of Canadian Jewish Congress should be congratulated on its strong, positive, and assertive support for the government of Israel.

A recent response by the CJC to an anti-Israel article in the Globe and Mail implying censure on Canadian Jewish organizations for being uncritical of Israeli policies should be signposted throughout the community:

". . . we need make no apologies. Most of our colleagues in the United States feel as we do, and that means being not so smug as to try to dictate to the sovereign state of Israel what its policies should be. Most of us feel that those whose lives depend directly on such decisions are better placed than we do to make them."

The present delicate Middle East scenario requires a Diaspora political response of patience, sensitivity, and balance, conveying strong moral, empathic, and practical support for the democratically elected government of Israel; such a response requires guidance and leadership qualities from our community leaders of the highest quality.

The Canadian Jewish community is well-served by the current leadership of the Canadian Jewish Congress who have admirably filled the vacuum vacated by self-styled Zionist organizations, paralyzed by the intifada into a strategy of "masterly inactivity." Traditional political Zionism in the Diaspora, motivated by ideological differences and maintained on a life-support system of nostalgia, has proved ineffective and irrelevant to the needs of Israel today; where applicable they should no longer be funded by the community.

Monty Robins
Former executive director
Canadian Zionist Federation
Toronto

* * *

IS FRANK CHAUVINISTIC?

Frank Rasky, who writes on entertainment, seems to have a chauvinistic yen to claim all and sundry as Jews. About a year ago he included the late Glenn Gould as one of us. Now he embraces the film critic John Simon as one of the progeny of Israel.

Get with it Frank! Not all the people in show biz are of our tribe — it just seems that way!

Ben Zion Ehrlich
Toronto

* * *

REALPOLITIK RULES ISRAEL POLICY

The Jewish community is on a witch hunt and its latest victim is the Canada Israel Committee.

The events of the last two years in Israel and Canada have been traumatic for all of those who care about the region. The nightly news coupled with our government's reactions has caused much deep and painful soul searching.

It is unfortunate, however, that this reflection has ignored the real cause of our anguish. Buoyed by mistaken beliefs about the decision making process in Canadian foreign policy, mainly that it is a product of domestic politics, we have lashed out at those who often share our concerns.

First it was the media who were causing all the problems, ignoring the fact that the intifada erupted long before a camera ever appeared. Next to explain our government's statements, we claimed that the apparent shift in policy was due to our economic interests in the Arab states, regardless of the fact that the Middle East comprises 1.4 per cent of Canada's global trade; or worse, our foreign affairs officials are anti-Semites.

Having exhausted our external possibilities we now turn inward. If the cause of our problems is not on this list then it must be ourselves. Thus, we are led to the conclusion that the CIC is not effectively doing its job. But what can we really expect the CIC to do given the hand it has been dealt?

The overarching principle of Canadian foreign policy in the Middle East is to criticize action which it sees as prejudicing a final outcome of any future settlement. The Israeli government's actions, since the election of the Likud, have tried to do precisely that with its settlement policies in the Gaza and West Bank. Similarly, Canada has blocked attempts by the PLO to gain full status at the United Nations.

Canada's record is fairly even despite what Jewish or Arab politicians, who have their own vested interests, might say. Our policy is made in large part as a result of change in the international and Middle East climate, not simply as a result of domestic conditions.

If we are to get over the trauma of the last two years then it is imperative that the Jewish community direct its criticism to the proper source.

S. D. Goldstein
Toronto

* * *

FROM FRYING PAN TO FIRE

Regarding "Jews in Germany" (CJN, Nov. 30) by Sheldon Kirshner, his various accounts about life in Germany and German Jews in particular, are of great interest to me as I am an ex-German Jew myself.

Having lived under Nazi German rule for 6½ years, makes me ponder the fact that **any** Jew can return to Germany of his or her own volition! Could it be for economic reasons? Is it because those over 50 years would face a language barrier living elsewhere?

How come many Israelis are also emigrating to German soil? Don't you find this ironic? After all, they have lived through four to five wars with their Arab neighbors, so aren't they going from the frying pan to the fire? I would think they would have learned something from the Holocaust!

Paula Feigelsohn
Toronto

* * *

RESEARCH ON RUSSIAN COMPOSER

In connection with my research into the career and works of Leo Zeitlin (1884-1930), the violist and St. Petersburg composer, I would very much like to hear from members of his family or anyone who knew him.

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World-National

Dialogue with Israel assured

French PM meets Shamir

Yitzhak Shamir

JERUSALEM (JPFS) — French Prime Minister Michel Rocard has tried to allay Israeli apprehension over the European- Arab dialogue initiated by Paris, telling Prime Minister Yitzhak Shamir that "Israel has nothing to worry about."

At a private Sunday dinner in Jerusalem — which was also attended by Deputy Prime Minister David Levy, Foreign Minister Moshe Arens, Justice Minister Dan Meridor and other officials — Rocard said that France will maintain a dialogue with Israel while the Euro-Arab dialogue is being held.

According to a spokesman Shamir replied, that Israel is not concerned about the Euro-Arab dialogue — if it is not at the expense of Israel's interests.

The spokesman also quoted Rocard as assuring Shamir that the 1992 European economic unification will not damage the interests of countries linked to the European Economic Community. Their agreements with and rights in the EEC will be safeguarded and maintained after unification takes place.

Shamir was host to Rocard at the private dinner only hours after being released from Hadassah-Ein Kerem hospital where he underwent a hernia operation last week.

Shamir was instructed by his doctors to continue resting at home for several more days. His aides said that he was working from home, although his load was lighter than usual. Cabinet and inner cabinet meetings scheduled for this week had been cancelled.

Rocard, who arrived Sunday to inaugurate a Jaffa street named after the late French Prime Minister Mendes-France, also met with Shimon Peres. He was also to see Foreign Minister Moshe Arens and meet prominent Palestinians.

Peace talks shift to the U.S.

JERUSALEM (JTA) — Cabinet Secretary Elyakim Rubinstein flew Sunday to Washington, for meetings officials here deemed crucial to the proposed Israeli-Palestinian dialogue in Cairo.

According to knowledgeable sources, Rubinstein, who is close to Prime Minister Yitzhak Shamir, will be testing the waters surrounding U.S. Secretary of State James Baker's five-point proposal for the dialogue, which both Israel and Egypt have accepted, contingent upon certain "assumptions."

If he is satisfied Israel's interests are served, Foreign Minister Moshe Arens will probably go to Washington next month for talks with Baker and Egyptian Foreign Minister Esmat Abdel Meguid to make final arrangements for the dialogue.

But if Rubinstein returns dissatisfied, there will be a strong move within Shamir's Likud bloc to call a halt to the diplomatic process before that tripartite session can take place, political observers said.

Palestinian delegation

The cabinet secretary will examine with ranking State Department officials the tenability of Israel's "assumptions," which it linked to its acceptance of Baker's proposals, and their compatibility with the assurances believed to have been given by the United States to Egypt — and, by way of Cairo, to the Palestine Liberation Organization.

Israel has not been shown a text of Washington's assurances two Egypt and is wary that this document may contain express or implied concessions or references to the PLO.

In Washington, the State Department maintains that Egypt has not requested specific assurances and that none have been given.

One focus of Rubinstein's talks is expected to be the composition of the Palestinian delegation to the proposed Cairo dialogue.

The Prime Minister's Office denied reports over the weekend that Shamir and Arens were ready to include certain Palestinians deported from the administered territories who would be readmitted and have their resident status restored.

The Labor Party's senior ministers have made clear, for their part, that such an arrangement would be acceptable.

Flowers from Mubarak

JERUSALEM (JPFS) — Egyptian President Hosni Mubarak, who earlier this week fiercely criticized Prime Minister Yitzhak Shamir's positions on the peace process, sent the recuperating premier a large bouquet of flowers and get-well greetings last week.

Ambassador Mohammed Bassiouni delivered the flowers to Hadassah University Hospital, Ein Kerem, where Shamir was recovering from his hernia operation.

The Jewish Quiz

QUESTIONS:

1. Name the holiday which commemorates the successful Maccabean revolt against religious persecution under the Syrian ruler Antiochus Epiphanes (2nd century BCE).
2. What is the major observance of Chanukah?
3. What games do children play during Chanukah?

Edmond Y. Lipsitz

ANSWERS:

1. Chanukah ("consecration" or "dedication").
2. Kindling of candles for eight nights.
3. They play games with a sevivon ("spinning top").

* * *

These questions and answers came from the book 600 Questions About Judaism and the Jewish People by Edmond Y. Lipsitz, published by JESL Educational Products.

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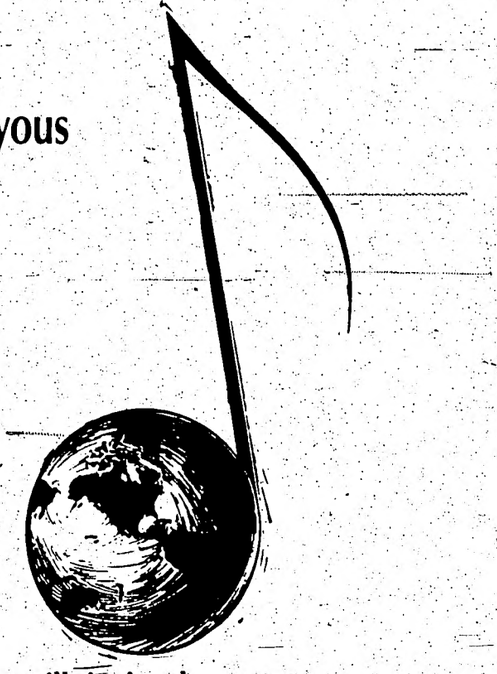

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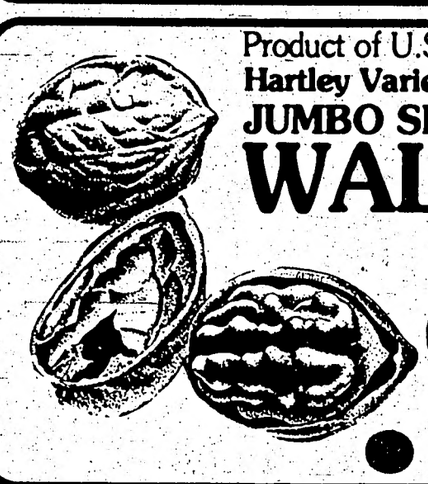

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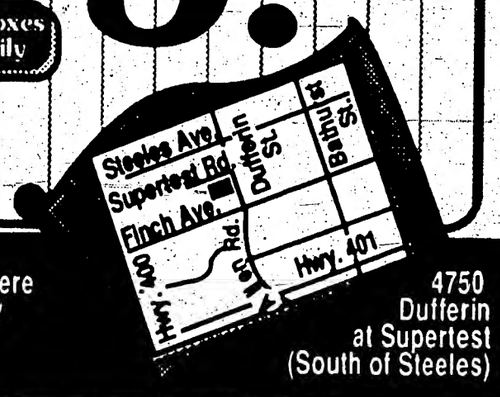

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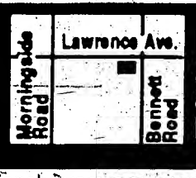

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World-National

German reunification is no threat, says Rose

By
DEBORAH SUTTON

TORONTO —

We are witnessing the death of Communism as an ideology and the rebirth of democracy and pluralism in Eastern Europe, said former Canadian ambassador to the United States Allan Gotlieb, at a recent symposium on The Changing Face of East-West Politics: Its Impact on the Jewish Agenda.

The symposium, presented by the International Affairs Committee of the Canadian Jewish Congress, Ontario Region, also featured Yuri Luryi, adjunct professor of Soviet Law at Osgoode Hall Law School, who addressed our expectations of the Gorbachev era, and Alan Rose, Executive Vice-President of the Canadian Jewish Congress, who assessed the impact of recent events on the Jewish agenda. It was held at Shaarei Shomayim Synagogue.

Gotlieb argued that the momentous political shifts taking place do not start with the Soviet Union or Eastern Europe, but rather with Western Europe.

He said that since the Second World War a new pan-European identity has been evolving, resulting in a "supra-national" era in which nationalism and sovereignty are being buried and a federation of European states is being forged.

Gotlieb pointed out that in 1992, Europe will be the world's largest market and that European leaders have already agreed upon a conference in 1990 to plan an economic and monetary union.

This movement toward integration is "inching towards the East," said Gotlieb. He predicted that "German unification is going to be a unification westward, and not eastward." He added that as long as there is an intelligent, moderate leadership and the Soviet Union holds to its present course, German reunification will not present an economic or political threat.

For Jews, the reunification of Germany, explained Rose, is likely to have "an enormous impact on our psyche," but that if it is seen in a European perspective, it may be wholly positive. With the wall and the barriers down, there is the possibility of a European Jewish community of over two million.

Gotlieb said that the USSR's President Gorbachev has demonstrated a clear change in policy by deciding to let Eastern Europe loose, recognizing it is not in the interest of the Soviet Union to try to maintain its hegemony.

Luryi disagreed, saying that although it would be impossible for the Soviet Union to invade Czechoslovakia or Poland to prevent the crushing of the Communist Party, it is "not because they don't want to, but because they cannot.

"In the competition between the West and the Soviet bloc the latter lost and this is why today they badly need Western currency, they need Western economic assistance and they cannot allow themselves to invade, as they have done before," Luryi said.

Luryi said that despite the appearance of change in the Soviet Union, key elements in the Communist political, economic, and electoral systems remain in place, dooming perestroika to failure. There is still a one-party system, dominated by the Communist Party and Article 6 enshrines the Communist Party as the guiding force in all organizations and associations.

The electoral system is still not really free and property ownership remains concentrated in the hands of the state, said Luryi. Equally important, Gorbachev, as the head of the monolithic, dominating Communist Party, president of the USSR and chairman of the defence committee, which rules the Party, "is no less powerful than Stalin was."

Luryi alleged that prospects for Jews in the Soviet Union are not good, given that there are anti-Semitic escapades and organizations backed by the Party apparatus.

"There are still Refuseniks, there are still 'poor relatives,' there are still difficulties getting people out on security grounds," said Rose.

Nonetheless, there is also a "window of opportunity, a possibility of refurbishing and revitalizing Jewish culture" in the Soviet Union by bringing in prayer books, material about Jewish life, and secular Jewish education.

Gotlieb and Rose agreed that Jewish communities will benefit from stability, democratization and pluralism in the Soviet Union and in Eastern Europe. Canadians should support all efforts to bring the East into the European community because "Canadians and Jewish people," said Gotlieb, "have an enormous amount at stake in the evolution of a stable, peaceful democracy in Eastern Europe."

Instability creates a climate for anti-Semitism and violence, said Rose, and so we have a "very, very heavy responsibility to sustain the European community so that it can sustain the democratic development of progressive forces in Eastern Europe."

Canadian Jewish Congress Ontario Region Chairman Eric Slavens (right) greets speakers at a CJC-sponsored international affairs symposium in Toronto. They are (from left) Allan Gotlieb, former ambassador of Canada to the United States; Sovietologist Yuri Luryi of Toronto; and Alan Rose, national executive vice-president of Congress. [Zephyr Studios photo]

Soviets allow Red Cross access to Auschwitz records

MONTREAL —

For the first time, the Soviet Union is allowing the International Committee of the Red Cross access to 46 files registering the deaths at the Auschwitz concentration camp of a total of 74,000 persons from 24 countries.

These files were brought to the Soviet Union by the Red Army after the liberation of the camps. The ICRC has also gained access to files containing the names of 130,000 detainees put to work in German enterprises as forced laborers.

These registers contain the family name, first name, place of birth, name of parents, nationality, profession and address of the deceased.

Anyone with inquiries about a relative or acquaintance who perished at Auschwitz or worked as a forced laborer in Germany, may contact the Canadian Red Cross, Quebec division, 2170 Rene Levesque Blvd. W., Montreal, Que., telephone (514) 937-7761 and ask for the tracing service.

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Air Force navigator is held by Iranians

Sheik Abdul Karim Obeid

JERUSALEM (JPFS/JTA) —

Air Force navigator Capt. Ron Arad, missing since his F-4 Phantom was shot down over Lebanon three years ago, is being held by Iranian Revolutionary Guards inside Lebanon, defence officials said Sunday.

The officials' comment followed a Saturday statement in Paris by Arad's wife Tamar who said she believed he was being held by Iranians.

There was speculation on the weekend that Arad, 31, and two other missing servicemen, could be exchanged for Sheik Abdul Karim Obeid, a Shiite fundamentalist cleric seized from his home in southern Lebanon in August by Israeli commandos.

Tamar Arad was in Paris attending an international symposium on human rights in Arab countries sponsored by President Francois Mitterand.

She said Israeli authorities informed her that her husband was alive and that they were doing everything possible to get him released.

But the International Red Cross has been denied access to Arad, and that probably is why the Israelis refused access to Obeid, the airman's wife said.

Obeid is spiritual mentor of the Organization of the Oppressed on Earth, a radical Shiite terrorist group believed to be affiliated with the pro-Iranian Hezbollah, or Party of God.

Tamar Arad said she had only one letter from her husband since his Israeli air force Phantom jet was shot down on Oct. 16, 1986.

She said she was not sure whether the Iranians had taken her husband to Syria or Iran, but the officials said it was known he was being held inside Lebanon. The officials would not say where or for how long he had been held by the Revolutionary Guards, or how long the ministry had known the identity of his captors.

The plane's pilot was rescued by an air force helicopter, but Arad fell into the hands of a faction of the Amal Shiite militia headed by Mustafa Dirani. Dirani eventually broke with Amal leader Nabih Berri and reportedly moved to Baalbek region near the Hezbollah headquarters. Both Dirani and Berri have denied to Red Cross officials they are holding Arad.

The two other Israeli servicemen who might figure in a hostage trade are Israel Defence Force soldiers Joseph Fink and Rahamim Alsheikh, both captured in 1986.

Austria to compensate victims of Nazi crimes

NEW YORK (JTA) —

After decades of intractability on the question of compensation to victims of Nazi crimes, the Austrian parliament has passed legislation which will enable Jews forced to flee Austria to receive social security benefits.

The 48th Amendment to the Austrian Social Insurance Law will make it possible for Holocaust survivors who were born in Austria before 1930 — eight years prior to the Anschluss — to claim social security benefits.

Whereas previous legislation had set the cut-off date at 1924, the new amendment will allow thousands of former Austrian citizens to receive an on-going monthly payment of approximately $400 U.S.

The Austrian government estimates that this provision will cost them between 2 and 8 billion Austrian schillings, or approximately $165 to $665 million U.S.

"This is a tremendous breakthrough," said Israel Miller, president of the Committee for Jewish Claims on Austria. "For years, the Austrians have claimed that they were not part of the Nazi empire, that they were a victim country" and therefore were not responsible for compensation payments.

But according to Elan Steinberg, executive director of the World Jewish Congress, such legislative actions hardly fulfill Austria's obligations to its former citizens.

"This is a positive step, but it doesn't address the central issue of Austria's refusal to face up to its role regarding Nazi war crimes, and its failure to adequately compensate survivors of those crimes," he said.

There were approximately 181,000 Jews in Austria prior to the Nazi Holocaust of which 60,000 to 80,000 are estimated to have perished.

Although compensation plans were initiated in the mid-1950s, the one-time award of a few thousand dollars was considered inadequate by world Jewish organizations.

"The legislation," said Steinberg, "simply does not meet the repeated four-decade-old demand of the Jewish world that Austria recognize its responsibility as West Germany has, and as East Germany in principle has said it would."

The Committee for Jewish Claims on Austria agrees that the Austrian legislation isn't comparable to West German reparation payments to Nazi victims.

The Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

* * *

DAHAN — AZULAI

Lynda Borden, of Freehold, N.J., reports an interesting experience involving the surname AZULAI.

She was a passenger in a taxicab driven by a Moroccan surnamed AZULAI. His interpretation was one that I had viewed with disfavor (Aug. 18, 1988). He attributed the name to a directive of the local rabbinate to substitute AZOULAI for COHEN for the descendants of the priestly tribe of AARON.

Not only was the name compatible with the Moroccan culture, it also was an acronym for the Hebrew injunction to Cohanim not to marry a woman of questionable repute or even one who was previously married.

Her letter not only provides this interesting information, but as well seeks the meaning of her husband's surname which was abbreviated from BARDAHAN. DAHAN is a painter in Arabic. BARDAHAN is his son.

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World-National

Marks Human Rights Day

Montreal massacre casts shadow on CCCJ event

By
GIL KEZWER

TORONTO —

The massacre of 14 women at the University of Montreal on Dec. 6 cast a sombre shadow on a recent celebration of Human Rights Day by the Canadian Council of Christians and Jews.

The day-long festivities marked the 41st anniversary of the adoption by United Nations General Assembly on Dec. 10, 1948 of the Universal Declaration of Human Rights.

Alluding to the Montreal tragedy, CCCJ executive director Elizabeth Loweth reminded an audience of 50 at the University of Toronto's Hart House that the first two articles of the Universal Declaration emphasize that all human beings, without distinction, are born free and equal in dignity and rights.

"As an organization, the CCCJ has traditionally kept a low profile. This is partly by design and partly because the work we do on behalf of all Canadians, especially the young, is patient education rather than dramatic action."

The condition we seek to prevent is not a sickness of the body, she said. "It is rather, a condition of the mind, which if allowed to spread unchecked can be as devastating as any epidemic."

Loweth's comments on the insidious nature of stereotyping and the need for a slow but incremental approach to race education were reflected by Alan Shefman, director of communications for the Ontario Human Rights Commission.

"The Universal Declaration has had a profound effect on the way people think and act," he said. "Out of this declaration have come United Nations covenants on social, economic, civil and political rights, and conventions dealing with genocide, slavery, torture, apartheid, discrimination against women, and the right to work."

The legal instruments developed around the declaration have had a far-reaching impact on the aspirations of the downtrodden, Shefman noted.

Citing the Ontario Human Rights Code, the very first paragraph of which makes reference to the UN declaration, Shefman said, "I am optimistic that the Code and our efforts to communicate to people the meaning of our human rights laws do have an effect on attitudes.

"It is rare today to be turned away from a job by someone who says 'I don't want your type of people here.' There are no signs in our cities that say, as they once did, 'no Jews or dogs allowed.'"

Is it sufficient to celebrate Human Rights Day only once a year, Shefman asked rhetorically.

"I look at this day as an opportunity in our very busy lives to devote extra time and thought to some of the most precious of our rights. Only a single day? Impossible, as the events in Montreal made clear."

Other speakers included Ben Wicks, a writer, broadcaster and cartoonist for the Toronto Star, who pungently depicted Human Rights in words and drawings.

Wicks created a cartoon for the program showing two children of differing ethnic backgrounds asking the question, 'What age do we stop being friends?'.

The program was chaired by the Very Rev. Clarke MacDonald, chaplain of Hart House and former moderator of the United Church of Canada.

The speakers were followed by an entertainment program provided by the Caribbean Cultural Committee.

'What age do we stop being friends?'
A cartoon created by Ben Wicks for the Canadian Council of Christians and Jews.

B'nai Brith Hillel Foundation commemorates 14 victims

MONTREAL —

B'nai Brith Hillel Foundation sent letters of condolence to the Ecole Polytechnique of the Universite de Montreal following the Dec. 6 massacre of 14 women at the university.

The letters were sent by BB Hillel president Conrad Shatner, director Mark Zarecki, and Centre Hillel president Johnanne Elhadad.

Shatner and Zarecki addressed their remarks to Roland Dore, the president of the Ecole Polytechnique, and to the families of the women who died in the slaughter.

As "individuals concerned with students at all Montreal universities and CEGEPS," they stated their profound shock at the incident. They ended their note by saying, "Let us pray that such wanton destruction of human life may never happen again."

Elhadad's note was sent to Louis Courville of the Ecole Polytechnique and expressed the deep-felt sympathy of all Jewish students at the U of M to their fellow students at Ecole Polytechnique.

In addition, STAND (Students Taking Action to Network against Discrimination), a Hillel-based anti-racism group, called for a McGill-wide day of mourning on Dec. 9.

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Charged with attempted murder

RCMP seeks phoney Chassid

By
MYRON LOVE

WINNIPEG — The RCMP in Alberta have issued a North American-wide warrant for the arrest of Ian Murray Berger on charges of murder and attempted murder.

According to wanted posters mailed to Winnipeg's synagogues (and others across the country) on Nov. 25, the 5'11", 150-pound Berger, 37, dresses as a Chassid and has been attending synagogue regularly in recent years in Calgary and Edmonton.

Berger is wanted for the ambush killing of Bob Clark and wounding of Jim DesRochers on Aug. 18, 1988, in the Pincher Creek area on the British Columbia border, 150 miles southwest of Calgary.

"We feel it was a case of mistaken identity," said RCMP Cpl. R. H. J. Gaultier of the Pincher Creek detachment. "We think he was trying to get William Robinson, his former business partner in a clothing business at Pincher Station (pop 150; Pincher Creek has a population of 4,000). They parted on bad terms and there was a court case in which Berger came out on the losing end."

This was not Berger's first "dance with death" either, Gaultier reported. Originally from Montreal, he had served three years for manslaughter for killing his family's maid in 1970 when he was 18. He came to Alberta shortly after being released from prison.

"In recent years he has been dressing as a chassidic Jew, keeping kosher and going to synagogue regularly, but we think it's a bit of a sham," Gaultier said.

Rabbi Avraham Altein of Winnipeg's Lubavitch Centre agrees. "He may be disguised as a chassid, but it would be hard to conceal himself in an authentic community," he said.

"This isn't the first time it has been tried. We have had one or two notices in the past to be on the lookout for people posing as chassidim who were wanted on fraud charges."

Berger is described as having brown hair, green eyes and a scar across his throat. He was last seen boarding a plane in Minot, N.D. for New York.

"We feel he could be in New York or back in Canada," said Gaultier. "If he is in one of those chassidic neighborhoods in New York, it could be like looking for a needle in a haystack. We have notified the chassidic communities in New York and U.S. marshals. We will try to follow up any leads and hope we get results."

Britain to allow prosecution against Nazi war criminals

[Cont'd. from page 1]

the government.

It was echoed by speakers in the House of Commons who opposed the bill. Some professed to fear a rise of anti-Semitism in Britain if Nazi war criminals are put on trial here.

Others found distasteful the idea of placing elderly men in the dock for alleged acts committed more than 40 years ago.

But such views were very much in the minority.

"Mass murders are as abhorrent now as on the day they were committed," Sir Bernard declared in introducing the bill.

A Home Office source said that it would not take long to prepare a three- or four-clause bill to enact the report's recommendations. It would become law by next summer, the source said.

Canada and Australia have recently enacted laws allowing their courts to try suspected war criminals found on their soil. Canada's first war-crimes trial is now under way in Toronto, where Imre Finta faces charges for his alleged role in deporting Hungarian Jews to concentration camps.

He was supported by Home Secretary David Waddington. "With crimes as terrible as these, it should never be too late to prosecute," he told the House.

Greville Janner of the Labor Party, a former president of the Board of Deputies of British Jews, rejected arguments that it would be hard to identify alleged war criminals so many years after the fact.

It is not possible to forget "the face of the person who tortured you or who snatched your baby and threw him in a pit," said Janner.

"Half my family were killed by the sort of people we are talking about," he said, adding, "I do not want revenge... just justice."

Addressing those who feared war-crimes trials would create anti-Semitism, Janner observed, "I believe anti-Semites create anti-Semitism."

The strongest case against changing the law was made by Edward Heath, the former Conservative prime minister. He complained that the legislation would be retroactive and would require wide-ranging changes in the rules of evidence.

Another Conservative, Ivor Stanbrook, called the measure a "cruel vendetta," and urged that it be dropped.

Menorah ruling is controversial

NEW YORK (JTA) — A ruling by a federal court of appeal last week that it was unconstitutional to put up a menorah in a public park in Burlington, Vt., has pleased those Jewish organizations that oppose the display of any religious symbols on public property.

But it came as a disappointment to the Chabad-Lubavitch movement, which put up the menorah and won an important case concerning a menorah in Pittsburgh earlier this year.

The menorah, which held a sign reading "Happy Chanukah," had been displayed in the park adjoining the City Hall seasonally since 1986.

Jewish groups opposing religious displays on government property say the Vermont decision clarifies the U.S. Supreme Court's intention in July's Allegheny vs. ACLU ruling.

In the Allegheny decision, the Supreme Court determined that a nativity scene displayed by itself on public property in Pittsburgh violated the Constitution's prohibition against government endorsement of religion.

At the same time, it ruled that a menorah standing next to a Christmas tree was constitutional, because it was part of secular holiday decoration.

However, in the Vermont ruling, the court said its decision was based on the part of the Allegheny ruling regarding the creche.

The judges wrote that, like the creche, the menorah was "clearly a religious symbol." In keeping with the Supreme Court decision, it could not constitutionally be permitted to stand alone on public property.

Rabbi Yehuda Krinsky, spokesman for the Lubavitch movement, called the ruling "very clearly discriminatory" and said that Chabad will definitely appeal the case to the Supreme Court.

Yellowknife Jews mark Chanukah

[Cont'd. from page 1]

friend, Debbie Nider, "have been trucking our menorahs into our kids' respective schools for show-and-tell in Chanukahs past, so I'm sure some of the other children in Yellowknife going by our house have an inkling of what this ice thing is."

Esther said she got the idea for making the ice menorah from friends in Fort Simpson, who had ice lamps on their pathway. The first year she tried to make the menorah it was a "slush and slop" sculpture, made of snow and water. Then she hit on the idea of freezing the water first to create ice blocks and that's been the action plan ever since.

In a broadcast done for CBC Radio North, Esther explained that Chanukah is **not** a Jewish Christmas. "It celebrates a happening 165 years before the first Christmas, when Judah Maccabee's army defeated the Syrians to win back the Temple, and the freedom to keep Jewish books and prayers and the Sabbath, without getting your head cut off. It's an historical holiday more than a religious holiday — but a cherished one."

She told her listeners that "often good old Chanukah gets pitted against the fervor, glitter and glamor of Christmas and Santa Claus. But Christmas is not my tradition so I'm finding ways to adapt.

"I started one mid-October with our first sukkah — a harvest hut put up in the backyard. But it snowed after it was up so I learned about little things like taking your pomegranates in at night so they don't freeze. The next year I built it indoors because it was already snowing."

But, she added, for Chanukah "I've evolved in true Darwinian fashion, reversed the process and moved from inside to outside."

Esther told her Arctic audience that there are two ways Chanukah fits in with the Christmas season. One is that one of the names for Chanukah is Festival of Lights — and its yellow lights "fit in companionably with the Christmas glow around."

The other is that it is a festival celebrating religious freedom. "It is all the more meaningful that its lights can shine quietly on, surrounded by the swelling carols, jingling bells and dazzling colors of Christmas."

If, she concludes, "it takes some of us a little more work to keep our holidays up, well maybe there's a little more satisfaction in them too. After all, who said it should be easy?"

Esther and her husband have lived in the Northwest Territories for the past 13 years, eight years in Yellowknife. She is a graduate of the Talmud Torah in Winnipeg.

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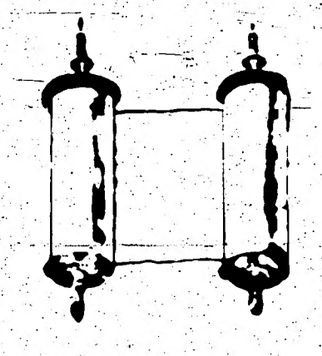

sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Chanukah 5750 / Parshat Vayeshev

(Please note: The first night of Chanukah is this Friday evening, and Chanukah candles should be lit before the Sabbath candles, approximately 4:15 p.m. Also, on Friday night, the little "Chanukah candles" don't burn long enough. Use either long, long candles, or use regular Sabbath candles. For further information, call me at 782-7075).

* * *

Rabbi Gottesman

Some Chanukah sparks . . .

"*Mai Chanukah?* What is Chanukah?" asked the sages of the Talmud.

"*Di'Tanu Rabonon.* For the rabbis learned. . . ." And the Talmud goes on to relate the miracle of lights. (Sabbath 21:b)

What is Chanukah? Why should the Talmud ask more about Chanukah than about Passover, about Purim? Was it not known?

Explains Rabbi Israel of Tchortkov, why was it that each of our holidays has a Meggilah enshrining it? Purim has Megillat Esther, Shavuoth has the Ten Commandments, even Tisha b'Av has the book of Eichah (Lamentations) but Chanukah has no Biblical scroll? Why not?

And he answered: the Book of Chanukah was never inscribed in a megillah because the story is still going on! The battle of the heroic Maccabees against assimilationist forces that threatened to tear us away from our heritage, is still continuing in every generation.

The Hellenists promised a new world. Did not the Communists promise young idealistic Jews a new world? But the siren songs of the world soon turned flat and ugly.

The story of Chanukah? It is the story of enemies. Is it not still going on? Look, there is a new world order beginning before our eyes! The Communist monolith melts away and nationalism is dawning all over Eastern Europe. But look, in the very heart of dawn one can see the storm clouds of anti-Semitism mushrooming darker!

* * *

What is Chanukah? "*Di'tanu rabonon* . . . For the rabbis learned!" The rabbis learned? Learned what? But that is the light of Chanukah . . . D'tanu Rabonon — the Torah learning of the rabbis.

Chanukah is not Christmas, I'havdil. Chanukah is not presents, or a dreidl, or latkes.

"*Mai Chanukah . . . di'Tanu Rabonon!*" The rabbis taught and learned and perpetuated a sacred Torah that is the building plan of the universe; that a Jew and his neshamah and his future and his Gan Eden are all contained in words of study; that the sweetest gift we can give our children is not Nintendo but the Ten Commandments; the most precious time when we sit down with them and study the portion of the week.

The most profitable time we have is when we turn off the TV for a few minutes and zap to a page of Jewish law or Talmud . . . CBC — Chumash Breshit complete; CTV — Complete Torah visited; TSN — Torah spells nachas; CNN — Choose Navee Now; Global — Go learn our beautiful ancient lessons; MTV — More Torah vi'yirah! (God-fearing!)

Old empires are crumbling, and new ones undreamed of are rising in their place, until they too will fall. But the Chanukah lights will burn, will burn in every land, burn in every time, burn until one day they will ignite the Menorah in our Holy Temple and cast a glow of peace over the whole world. Shabbat Shalom and Ah Frelicheh Chanukah!

New president of Hamilton Federation

Swaye pledges fiscal responsibility

By
MOURA WOLPERT

HAMILTON —

A new era of "fiscal responsibility" is foreseen for this community as the new board of the Hamilton-Wentworth and area Jewish Federation begins its term in January.

In his first speech as the new president of the Federation, Gerald Swaye told the combined annual meetings of Federation and the JCC that the new board's "watchword is fiscal responsibility."

This means not only "proper giving to UJA, but even more responsible spending," explained Swaye, who is also the 1989 United Jewish Appeal campaign chairman.

Earlier, outgoing president Phil Leon, who chaired the meeting, told of "the horror story" that unfolded last year, when the community found itself "on the edge of bankruptcy."

He said that with the establishment of a crisis committee, and the aid of past leaders, some very energetic campaigning was conducted which resulted in a substantial increase in the amount raised and financial disaster was averted.

Reporting on the campaign, Swaye said that "card for card," the campaign was up 16.9 per cent over last year.

He was especially impressed with the women's division campaign, which, he declared, "was so wonderful . . . that next year I'd almost like to join the women's division campaign."

An innovation this year is the appointment of five vice-presidents, each with a clearly defined area of responsibility.

They are Abe Szpirglas, community relations; Jackie Levin, budget, allocations and fiscal control; Michael Sieger, administration; Sheldon Frank, financial resources and United Jewish Welfare Fund; and Danny Waltman, leadership development.

Also on the executive is William Halpern as treasurer, and Phil Leon chairman of the board.

New JCC president is Sandy Silver, who promised to run board meetings "with honesty, integrity and punctuality!" and to "do our best" to carry on with plans for the development of the JCC properly into a fully operational community centre.

Outgoing JCC president Michael Kemey spoke of the "exciting but difficult" two years of his term, which began with the move to the new building.

"Developing and maintaining a JCC is not easy," said Kemey as he called for support from the entire community.

Reporting on the JCC capital campaign, Larry Szpirglas announced that it has reached $1.8 million.

In abeyance during the current UJA campaign, the campaign will "go into action" again in January. It is hoped that the campaign will generate another $1 million over the next year, he said.

The JCC, "is a vital institution that will help the growth and development of the entire community," Szpirglas said.

Federation executive director, Mark Silverberg, and JCC executive director, Howard Shapiro, both of whom were appointed only a few months ago, also spoke briefly.

Others taking part in the program included past Federation president Andrea Stringer, and past JCC president Harvey Waxman.

At the start of the meeting, Leon presented a special award to veteran fund raiser Sid Bell, who he called a true example of volunteerism and one of this community's most outstanding volunteers.

Walter Wurzberger honored by American rabbis group

NEW YORK —

Rabbi Walter S. Wurzberger, former rabbi of Shaarei Shomayim Congregation in Toronto and former editor of Tradition magazine, was honored by the Rabbinical Council of America at a recent dinner at the Spanish Portuguese Synagogue here.

Tradition is the scholarly publication of the council.

Wurzberger told those attending the dinner that Orthodoxy must be at the "very centre" of the cultural, social, and political issues that confront the Jewish world.

He said the RCA must not allow itself to be confined in a spiritual ghetto. It must address itself to today's social, economic and political issues.

Speaking in his honor were Rabbi Norman Lamm, president of Yeshiva University, Rabbi Max N. Schreier, president of Rabbinical Council of America and the present editor of Tradition, and Rabbi Emanuel Feldman, Rabbi of Congregation Beth Jacon, in Atlanta, Ga. Chairman of the dinner was Rabbi Moshe Gorelik of Bellmore, Long Island.

Wurzberger, a past president of the RCA, also served as president of the Synagogue Council of America from 1981-1983. He has been Rabbi at Congregation Shaarey Tefila in Lawrence, N.Y. since 1967.

He was ordained in 1944 at Yeshiva University and in 1951 received a PhD from Harvard University. Wurzberger is the recipient of the National Rabbinic Leadership Award of the Union of Orthodox Jewish Congregations of America and received an honorary degree, D.D. from Yeshiva University in 1987.

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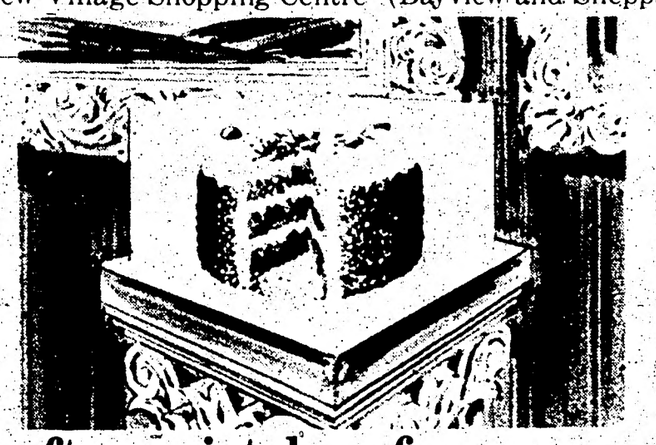

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Stekel was omitted

In the article the self-help support group Bereaved Jewish Families (CJN Dec. 14), the contribution of Karen Stekel was inadvertently omitted.

Stekel, a registered nurse, is consultant to the group. She has co-ordinated its development and leadership training program, under the auspices of Jewish Family and Child Service.

Telephone number

TORONTO —

In a story on Jewish Youth Renaissance in the Dec. 14 issue of The CJN, the organization's Toronto phone number (416-787-6125) was inadvertently left out.

Organizations and People

Mattie Rotenberg was pioneer in Jewish education

By CYNTHIA GASNER

TORONTO —

Mattie Rotenberg, a pioneer in Jewish education, a member of Hadassah for more than half a century and the first woman to receive a doctorate in physics at the University of Toronto, died recently at the age of 92.

Born in Toronto, she was an observant woman who was steeped in Judaism and a pace setter in the fields of education and women's rights. She was a member of Shomrei Shabboth Synagogue and the Beit Haminyan Congregation where she gave a number of memorable divrei torah.

In the eulogy for her delivered by Rabbi David Golinkin, who is married to her granddaughter, Chana Rotenberg, the rabbi referred to her as "a true Renaissance Woman — the amazing Bubs who by the age of 12 had already read all of Shakespeare's works."

After she received a PhD in physics in 1926 from the U of T, she worked there as a demonstrator. She was a lecturer, wrote a weekly column in the Jewish Standard in the early 1930s and was a regular broadcaster from 1939 to 1966 on Trans-Canada Matinee, a CBC national radio program devoted to women's issues and world events.

Mattie Rotenberg

When her five children were still young, she recognized that Jewish children were at a disadvantage when they had to attend cheder (Hebrew school) after regular school hours. In 1929, she formed Hillcrest Progressive School, the first Jewish day school in Toronto.

The school taught Hebrew and secular subjects, and she served as director of the school for many years. Under her supervision, the school expanded to Grade 6 and it is considered the forerunner to the day school system in this city.

Her zest for learning remained with her throughout her life. At 65, she learned to drive a car. She took up painting in her 60s. When she retired from the university staff at age 70, she became a high school substitute teacher in mathematics and physics. And when she was 90, she took a computer course and sent weekly newsletters to all her grandchildren who lived out of town.

"She was a true superwoman before the term was invented," said Golinkin, who lives in Israel with his family and is presently spending a sabbatical year in Toronto.

"Despite her fascinating careers, her family always came first." The rabbi added that she proved that you can be an observant woman and carve out a career for yourself.

Her children, 19 grandchildren and 27 great-grandchildren, those who are old enough, attended or are presently attending a Jewish day school. She had a broad scope of interests and was a role model for her family, who have also been involved in the general community.

Her son David was active in municipal government and was formerly an Ontario cabinet minister. Two of her sons, Aubey and Danny, followed in her footsteps and were awarded doctorates in physics.

Golinkin said, "She proved to her family that secular life and Judaism are not contradictory — they are complimentary. That is the attitude she gave to her family; that is the legacy she leaves all of us."

Mattie Rotenberg was married to the late Meyer Rotenberg who was a lawyer. She is survived by her children and their spouses, Aubey and Menorah of Montreal, Hart and Clare of Miami, Lailla married to Dr. Abraham Rapaport, David, who was married to the late Cecile Rotenberg, and Danny and Gita.

She is also survived by three sisters and two brothers, Sara Godfrey of Toronto, Leah Weisenfeld, Deborah Maxom and Abbe Levi, all of Detroit, and Rabbi Gershon Levi of Jerusalem.

Kelman to be feted

TORONTO —

Rabbi Joseph Kelman, spiritual leader of Beth Emeth — Bais Yehuda Synagogue, will be the man of the hour at a Tel Aviv University tribute dinner June 27.

The event, at the Constellation hotel, will raise money to build a research centre in Kelman's name at the TAU campus.

The centre will be dedicated to the teaching of Jewish history, Zionism and yiddishkeit, says Seymour Aron, national executive director of the Canadian Friends of Tel Aviv University.

Kelman, who has established schools for the learning disabled and the mentally handicapped, is well known for championing the cause of mentally and physically handicapped adults and children.

Rabbi Joseph Kelman

Honorary dinner patrons include David Anisman, Joseph Berman, Alex Eisen, Alex Grossman, Morris Kaufman, Rabbi David Monson and Ralph Snow.

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Organizations and People

Over 1,000 pay tribute to father, son

Max and Issy Sharp honored at '89 Negev Dinner

By
CYNTHIA GASNER

TORONTO —
There was love in the air at the 1989 Negev Tribute Dinner — love of family, love from friends and love of Israel.

Max Sharp, a retired Toronto builder and Isadore (Issy) Sharp, the chairman and president of Four Seasons Hotels and Resorts, became the first father and son honorees in the Jewish National Fund's history to receive JNF's highest tribute to community leadership and service to others.

More than 1,000 people attended the dinner at the Royal York Hotel. From the reception through the dinner, the atmosphere radiated the affection and admiration of their family, friends and supporters of JNF.

Edmond Creed, Dr. Gerald Halbert and Allan Offman served as campaign co-chairmen. Halbert chaired the evening's program.

Max's link to the Jewish state goes back to 1917. He went to Palestine from Poland 72 years ago as a chalutznik (pioneer) and banayi (builder). He organized a kvitzah, a co-op group of 10 young men who became builders at Hadar Carmel, the first Jewish settlement in Haifa.

The patriarch of the Sharp clan came to Canada in 1924 with $1 in his pocket and a knapsack on his back. Shortly after, the poor plasterer married Lil Godfrey and they had five children. His business prospered, his family grew to 70 (29 grandchildren and 30 great-grandchildren) and he established a life of tzedaka, of charitable involvement.

Following in the Sharp tradition, Issy learned the traits from his parents of hard work, love of family, support of Israel and other fund raising commitments. He went on to carve out a brilliant career as one of the world's most outstanding hoteliers and a leader in communal activities.

In an emotional response to the tribute, Max spoke of his "dangerous and difficult" years in Palestine. He would wake up at 4:30 a.m. to plant eucalyptus trees to dry up the swamp and marshes to prepare the land for agriculture.

And at night, he worked as a baker to earn some extra money. "My involvement with Israel and Karen Kayemeth, the Jewish National Fund, has never stopped," he said.

He commented that when he first saw his wife, "it was love at first sight and it hasn't changed in our 62½ years. Lil became my number one manager, my love, my laughter and my life. This dinner," he concluded, "brings together the two greatest loves of my life, my family and the State of Israel."

In his response, Issy expressed his appreciation to the JNF volunteers for their "caring, sharing and participating in the concept of mutual aid," which led into his speech titled, Mutual Aid, Unity and Solidarity which examined the critical period through which Israel is passing.

"Militarily, the State is stronger than ever before but paradoxically, its position is precarious." He spoke of Israel's dependence on America, perestroika and the effects of the anti-Communist movement, America's current attempt to forge good relations with the Arabs, the intifada and Israel's increasing isolation.

Israel, he said, is caught in a "Catch 22" position. Israel needs to remain close to its fellow democracies for long term survival and at the same time, Prime Minister Yitzhak Shamir must warn President George Bush that a confrontation looms over the peace issue.

He noted that Diaspora Jews shared the spiritual uplifting that came with Israel's sovereignty, the glory of a victory in the Six Day War, the euphoria from the daring hostage rescue in Entebbe and the smashing of a 2,000 year stereotype of Jews as victims.

"But now in the time of crisis, pain is replacing pride. Although we all have opinions on many issues including who should take part in negotiations and the trade-off between territory and peace, I also realize how deeply divisive such opinions can be and how dangerous they are to that crucial concern of American support.

"I believe our opinions should only be voiced among ourselves. I can't see how blocks of dissenting Jews in the Diaspora can be helpful. Refuse to go public unless of course, we are prepared to go and live in Israel." He added that there is scarcely a family in Israel that hasn't paid the price with the death of some member of the family.

"Our politicians have ample room for error. They cannot afford even one mistake. Such differences sometimes make Israeli leaders seem intransigent, single-minded to the point of obsession.

"Today, Israel is the most dangerous place in the world for Jews to live, and power, like it or not, is the condition of their survival. Therefore, we in the Diaspora are duty-bound, in my opinion, not to add to their danger or weaken their power by public criticism."

In his tribute to his parents he said, "They never talked about ethics. We learned by example, by honesty that was self-evident. Their inheritance to us is the real idealism and ethics they instilled in us as children by the way they lived their lives, values that we in turn have tried to hand down to our children."

Frances Mandell, president of Toronto JNF, said that Toronto's Negev Dinner is reputed to be the most successful JNF endeavor in the world.

"This evening is truly a great family simcha and in honoring Max and Issy, we are able to celebrate the establishment of Katriel Reservoir as part of the 'Operation Water-the-Nation' project. This reservoir will enable the residents of Beit Shean Valley to irrigate their farmland, expand fishing ponds and enrich the existing water supplies and improve the ecological and environmental quality of life in their communities."

Following a screening of a JNF tribute to the Sharps, Creed, Max's son-in-law and Issy's brother-in-law, spoke affectionately of "Lil, the driving force behind Max and the inspiration of his family of 70," and their humility — "They never ever forgot where they came from."

He listed some of the numerous causes supported by the Sharps, noting that Max donated $80,000 to the Trillium Cancer Camp for Kids to commemorate his wife's 80th birthday and Lil purchased $80,000 in Israeli Bonds.

He referred to Issy "who has fallen not far from Max's tree" who "calmly, quietly, creditably, and gently without fanfare" built his luxury hotel chain. And like his parents, he never forgot his responsibility to the community, "not only with his cheque book, more importantly, with his time."

He served as co-chairman of the United Jewish Appeal in 1983 and one of his greatest accomplishments was his work in cancer, particularly the Marathon of Hope in memory of Terry Fox. He recently received the Distinguished Service Award from the New York-based World Rehabilitation Fund and was voted the Corporate Hotelier of the World by the 40,000 worldwide readers of Restaurants and Hotels magazine.

Creed presented the honorees with a JNF citation expressing "fraternity and tribute to Max and Isadore Sharp for their exemplary devotion over the course of many years to the welfare of the community and the upbuilding of the State of Israel."

Many former honorees were present and Morris Kaufman, honored in 1964, made Hamotzi. Sam Sable, who recited the Birkhat Hamozon, was honored as the most outstanding canvasser of the campaign.

Other participants in the program included Rabbi Henry Hoschander, spiritual leader of the Shaarei Shomayim Congregation, where both the Max and Issy Sharp families belong, consul-general of Israel to Ontario and Western Canada Bemjamin Abileah, Uri, a nephew from Israel who came with his wife, Allen Offman and Robert Ziner, who was on the Dinner Committee.

Special merit awards were presented to Ziner, Sidney Bearg, Al Mandel, Alan Posluns and Phyllis Flatt, arrangement's chairman, for 10 years of service.

Max (centre) and Isadore (second from right) Sharp receive a plaque at the Negev Dinner in Toronto. From left Allan Offman, Edmond Creed and Dr. Gerald Halbert.

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"Crucial" to unity of Israel's Jewish population

Rabbi Riskin calls for military duty for religious

By
LEILA SPEISMAN

TORONTO —
The more the religious community of Israel is willing to perform its military obligations, the smaller the gap between them and the non-religious will be.

Rabbi Shlomo Riskin, founder and former spiritual leader of Lincoln Square Synagogue in New York, and now chief rabbi of Efrat, in Israel, called the issue of army service "crucial" to the unity of the Jewish population in Israel.

He was speaking to an audience of nearly 300 at the 17th annual melava malka dinner of Yeshivat B'nei Akiva Or Chaim and Ulpanot Orot Girls School, held at Bnai Torah Congregation in North York.

This gap exists not only between the religious and the secular, but between different factions in the religious camp as well, he said.

He described the funeral of the paratrooper son of Orthodox psychologist Prof. Mordechai Rotenberg.

In the eulogy for his son, Rotenberg said, "My screams reach heaven — but not the ears of the religious who don't serve in the army."

Imagine how the secular bereaved must feel, said Riskin.

He quoted writer Amos Os as saying the secular will talk with any religious Jew — provided they send their sons to the army.

Riskin said that the book of Deuteronomy speaks of certain exemptions to army service — a new home, a new vinyard, a new wife, and those who are fearful.

"Nowhere does it speak of exemptions for someone studying in yeshiva."

Besides, those exemptions apply when the country is involved in a voluntary war, he said. "In an obligatory war, the kind we fight constantly, everyone must go."

Riskin said that Israel desperately needs those involved in religion to lead the way, to teach that ethics apply even in a war situation.

He spoke of Bnei Akiva yeshivat hesder students, those who combine Torah studies with military sevice, pondering the question of whether they could, according to halacha, take cherries from cherry trees in war-torn Lebanon.

"The halachic answer was no, and even though they were hungry and thirsty, they didn't take any. It was a kiddush HaShem, a sanctification of G-d's name, for all to see."

Riskin said that he would welcome a system whereby the top five or 10 per cent of yeshiva students could be deferred until they had completed their studies.

"But the wholesale exemption of 15-20,000 young men leads to a great divide that can't be overcome. It leads to tremendous bitterness towards all religious Jews by the secular."

Some scholars claim that Job was made to suffer because he didn't share the pain of the majority of the people.

"This is the perception secular Jews have of the religious who don't serve in the army."

Riskin described an Orthodox father who had already lost a son on active service, and was crying as he watched his second son being called to take the oath for his army service.

When asked whether he was thinking of his dead son, he replied that he was not.

He was filled with joy and thanksgiving that now Jews have the privilege of defending themselves, he told Riskin.

"And the son, after repeating the oath, said the blessing Shechechiyanu, thanking G-d for allowing him such a privilege."

Riskin said that he believes it is through the kiddush HaShem "of those imbued with Torah ideals, who serve in the army, that Israel will come closer to the time when people will have the luxury of devoting themselves solely to the holy Torah."

Jack Kahn, dinner chairman, said that Bnei Akiva schools were proud of their graduates who were contributing both to Israel and to the Jewish community in North America.

Students Shia Kahn an Sharon Martel gave dissertations on the Torah.

* * *

Riskin also spoke in Vancouver, CJN correspondent **Gary Pogrow** reports.

VANCOUVER —
Claiming that the North American Jewish community has created its own internal Holocaust that is far more devastating than Hitler's, Riskin urged the Vancouver Jewish community to teach Jewishness through love.

Speaking to a standing room audience at the Jewish Community Centre, Riskin was presented by the Vancouver B'nai Brith Hillel Foundation and endorsed by The Jewish Federation of Greater Vancouver.

"We are doing to ourselves what Hitler failed to do," he admonished the audience. "We are presiding over our own internal Holocaust."

Riskin cited a vast range of figures and statistics which portrayed a bleak picture for those who fear the impending erosion of Judaism. For example, he claimed that in 1979, 78 per cent of the Jewish population in North America bought kosher meat. In 1986, that figure dropped to 60 per cent and 35 slaughter houses closed.

Riskin said that only 16 per cent of the North American Jewish people have ever visited Israel. "Jews fly more to Las Vegas than to Israel."

He said that America "seemed to have accomplished the death knell of the Jewish people. With only 3½ million Jews affiliated with synagogues, we are almost halving ourselves. While Hitler destroyed a third of the world's Jewish population, we are internally destroying half of it."

But Riskin said all is not so dark. "In the midst of the problems there are day schools, both elementary and high schools. And there are baal teshuvas who are rediscovering their Jewish roots."

Riskin's antidote for the large number of people who are potentially going to intermarry. "Teach them to embrace Judaism with love. If we do not, they will embrace someone or something else." He estimated the intermarriage rate in British Columbia at close to 70 per cent.

"Love may not guarantee their staying; but if we don't teach Judaism with love it will guarantee their leaving."

Rabbi Shlomo Riskin addresses the 17th annual melava malka of Bnei Akiva schools.

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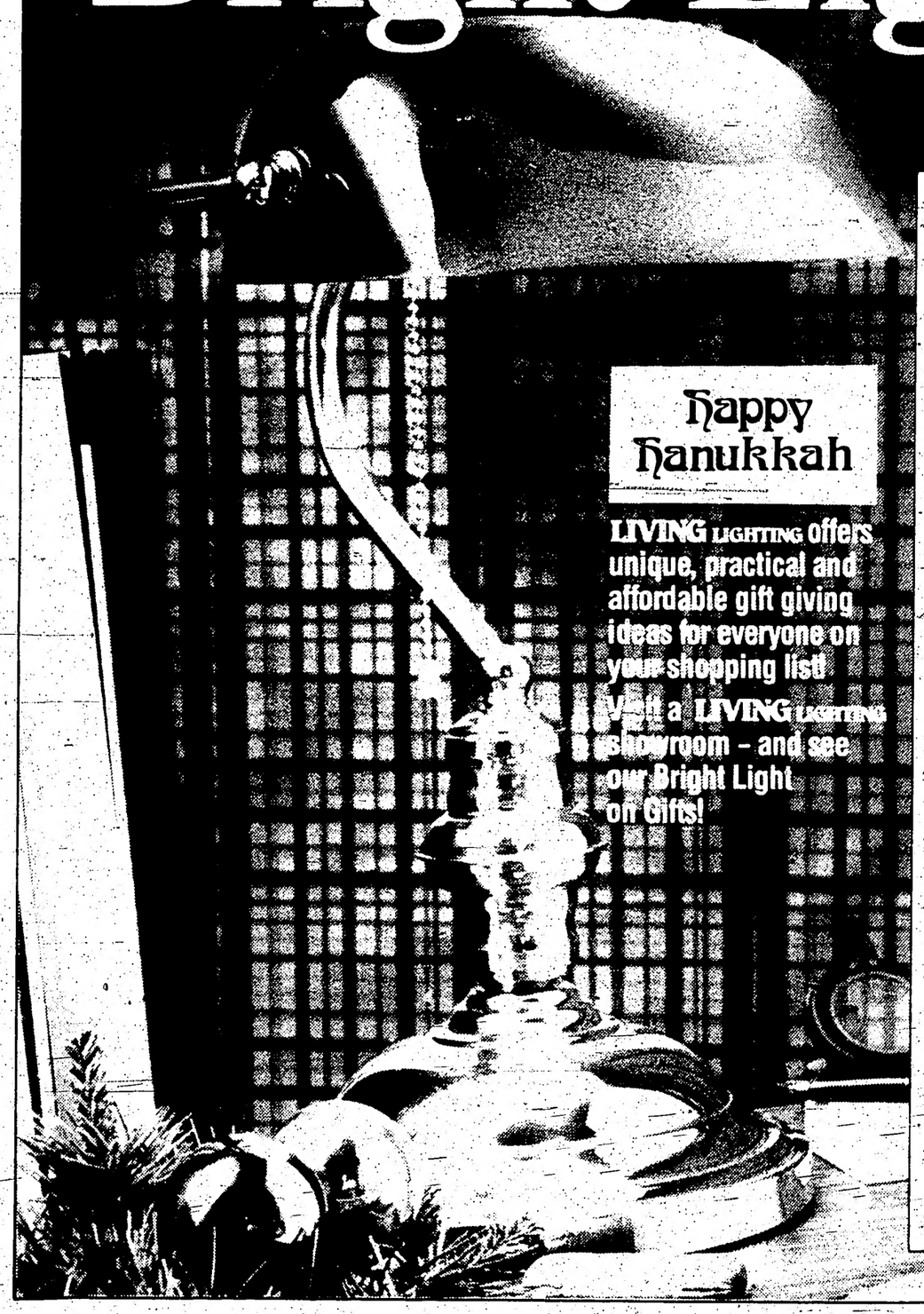
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Organizations and People

What's New

By
MIRIAM HERMAN

Thursday, Dec. 21

THURSDAYS IN THORNHILL

The topic for the Dec. 21 session of Thursdays in Thornhill is Chanukah: The Wars and the Wonders with **Rabbi Dovid Sapirman**.

The lecture takes place at 8:30 p.m. at Ohr Somayach/JEP North, 613 Clark Ave., Thornhill. For information, call 886-5730.

Friday, Dec. 22

HAPPY HOUR

Concert pianist **Lola Julitta Burns** will perform at Lincoln Place Nursing Home, 429 Walmer Rd., on Friday, Dec. 22, from 2-3 p.m. She will present a program of dancing, traditional music, and Chanukah and holiday songs.

Saturday, Dec. 23

CHANUKAH TRIVIA NIGHT

For fun, food, friends and prizes, be sure to drop in at Chabad Lubavitch of Markham's Chanukah Trivia Night this Saturday, Dec. 23, at 8 p.m. at Chabad Lubavitch of Markham, 55 Guardsman Rd., Thornhill.

The charge is $5 per person. For more information and reservations, call 886-0420.

TEEN CONCERT

A Rock and Reggae teen concert for all Jewish teens, featuring The Kiddush Club with **Gedalia Zweig** and Kedusha with **Ron Wiseman**, is being sponsored by Pioneers-Jewish Russian Centre Youth on Saturday, Dec. 23, at 8 p.m. at the Jewish Russian Community Centre (JRCC), 18 Rockford Rd. (2 lights south of Steeles, 1 block west of Bathurst).

Tickets are $5 in advance, $6 at the door. Advance tickets are available at the JRCC or at Aleph Bet Judaica, 3453 Bathurst St. Seating is limited.

Tuesday, Dec. 26

FAMILY BLOOD DONOR CLINIC

During the holiday season there is always a high need for blood because of the increased number of accidents due to more traffic and such. It is also the time of year when donating blood isn't usually on one's list of priorities and an extra effort has to be made to ensure the stability of the blood bank.

Support the CBC Toronto/CBC Radio 740 Family Blood Donor Clinic on Tuesday, Dec. 26. It is being held from 10 a.m. to 5 p.m. at CBC Studio 7, 263 Mutual St. (north of Carlton).

Bring your family and give the gift of life. Festive activities and special refreshments will be provided. Free parking will be available for all blood donors in the corner lot at Jarvis and Carlton Sts.

And What Else Is New...

HOLOCAUST DOCUMENTATION

Holocaust survivors who wish to record their stories have been participating in the Toronto Jewish Congress Holocaust Documentation Project since 1987.

If you are a survivor who spent the war in Nazi-occupied Europe, whether in camps, in hiding, passing as a non-Jew or in the resistance, the committee would like to record your story on videotape for the archives. You will receive a copy of your testimony.

For further information, call the director, **Pnina Spetgang**, at 635-2883, ext. 144.

SINGLES SHABBAT DINNER

Join Adath Israel Singles for a full traditional Shabbat dinner that lends sanctity to the Sabbath. The date is Friday, Jan. 19, at 6:30 p.m. at the synagogue, 37 Southbourne Ave. (Bathurst-Wilson area).

The cost is $18 per person. Pre-paid reservations are a must and can be made at the synagogue office. Reservations are limited to 100 people on a first come basis and will close on Thursday, Jan. 11, at the end of business hours.

Adath Israel Singles is geared to those in the 30-50 age range. The group is under the guidance of **Rabbi Sheldon Korn**.

The dinner is open to the community. This is a chance to make new friends in a relaxed atmosphere. For further information, call the synagogue office at 635-5340.

CHABAD LUBAVITCH MARKHAM

Chabad Lubavitch Markham, 55 Guardsman Rd., Thornhill, has very interesting and informative programs to offer.

Adult Education 1989-90 programs include—Sunday night Torah class for men, meeting at 8:30 p.m., is an in depth study of the weekly portion of the Torah for advanced beginners with **Rabbi Avraham Plotkin**.

Tuesday afternoon Talmud class for men is presently studying the Tractate Sanhedrin (courts). This is for advanced beginners.

Rap with the rebbetzins on Wednesday evenings for women is an informal rap session for beginners with **Rebbetzin Goldie Plotkin** and **Esther Gitlin**. This is an open forum for the thinking Jewish woman to voice her questions and opinions on contemporary Jewish issues. The group meets every second week at 8 p.m. at different homes in the area. Refreshments will be served.

A Kabbalah beginners class for men and women will premiere shortly.

And for all Jewish teens, ages 13-16, there is Jewish Teen Club every Thursday evening at 7:30 at Chabad Lubavitch Markham. This group offers social functions (Shabbatons, barbecues, cafe nights, holiday bashes and more), trips and adventures (hockey games, roller skating, bowling, ice skating), rap with the rabbi (a chance to discuss, question or voice your opinion on anything and everything of Jewish interest), and holiday programs.

For more information on all Chabad Lubavitch Markham happenings, call 886-0420.

SPEAK, READ, WRITE HEBREW

The Keren Hatarbut Institute of Hebrew Studies, located at 788 Marlee Ave., announces that registration is now open for winter courses for adults and teenagers in conversational Hebrew for beginners, intermediate and advanced students.

Courses run on a weekly basis from Jan. 23-May 15. All classes are conducted under the guidance of skilled Israeli teachers. The promise is that beginners will speak, read and write Hebrew by May 15. The instructor for the beginners course is **Joseph Klinger**, well known educator and the founder of the Israeli ulpan method in teaching Hebrew in Toronto.

Learn Hebrew. Honor the 100th anniversary of its revival. For consultation and registration, call Joseph Klinger at 787-0197.

TEL-AIDE JEWISH DISTRESS LINE

Tel-Aide, the Jewish distress line, volunteers are available to listen. Reach a sensitive listener by calling 636-9610.

All Tel-Aide volunteer listeners are specially trained and are well qualified to listen. As they say, "We would be happy to spend time with you on the phone."

Listeners are available most days, evenings and Sundays. Tel-Aide is a call-in service only and is sponsored by the Toronto Jewish Congress.

CAREER CENTRE

The North York Career Centre has a new location. It's 44 Appian Dr. in North York (south of Finch, east of Bayview).

The Centre provides information and counselling about a broad range of careers. It conducts interest inventories, aptitude tests, and lets you try a variety of occupations through hands-on work sample. An extensive career information library including print, audio-visual, and computer resources is also on site to help individuals or groups map out career plans. Last year more than 1,000 students benefited from its services.

For more information, phone 229-2576.

DISCOVERY SEMINAR

Individuals with little or no formal Jewish education will be given the opportunity to learn a great deal about their heritage during a 2½-day Discovery Seminar taking place Saturday evening Dec. 23, to Monday, Dec. 25, at Beth Avraham Yoseph Synagogue, 613 Clark Ave., Thornhill.

The seminar, sponsored by Aish HaTorah, features a program of scientists and rabbis giving lectures and workshops that provide a thoughtful intelligent answer to the question Why Be Jewish?

Failsafe, the program's concluding segment, is a multi-session presentation which employs the techniques of Israel's Mossod to explore the Torah's origin.

For more inforamtion or to register, call 636-7530.

HELP REBUILD A LIFE

Lyndhurst Hospital has been quietly rebuilding the lives of those with spinal cord injuries and related disabilities since it was established in 1945. It is the only hospital in Canada devoted solely to rehabilitating those who suffer from quadraplegia and paraplegia. Over half of Lyndhurst's patients are under the age of 25.

Lyndhurst's goal is to enable patients to make full use of their potential, and to help them reintegrate into the community, but it cannot do it alone. You can help rebuild a life by making your donation today. The hospital is located at 520 Sutherland Dr., Toronto, M4G 3V9. The phone number is 422-5551.

CARING FOR THE CAREGIVERS

Annotated bibliographies and an audio-visual guide about family caregiving were recently published as a result of the Caring for the Caregivers project at Baycrest Centre.

The 3-year project, headed by social worker **Sheila Smythe**, provided individual and group counselling, educational workshops, practical demonstrations, referrals and support groups to families caring for a frail or cognitively-impaired elderly relative at home.

The bibliography gives a general overview of issues associated with family caregiving to the elderly as well as a look at helpful reference materials.

For copies or more information about the bibliographies or the Caring for the Caregivers project, call 789-5131, ext. 3078.

VOLUNTEER OPPORTUNITIES

Be part of a special caring team at Baycrest Centre. The hospital's Continuing Care Unit needs dynamic volunteers for its rewarding new program. Two comprehensive training sessions are provided prior to placement on a unit. If you are interested, and have three hours a week that you can commit to, call the Baycrest volunteer department at 785-2850.

Volunteer visitors are urgently needed by several agencies in the North York area to help support people in their own homes. The commitment is usually one 2 to 3-hour visit per week to spend time socializing or perhaps doing errands. If you could volunteer days, evenings or weekends to help people stay in their homes, call the North York Volunteer Centre at 481-6194.

The Canadian Mental Health Association needs a volunteer for bingo on Wednesdays. The hours are from 10 a.m. to 3:30 p.m. The location is the Don Mills/Eglinton area. Call the North York Volunteer Centre at 481-6194.

Bloorview Childrens Hospital urgently requires assistants for severely disabled children from 9-11:30 each morning. The children need one to one physical attention within a kindergarten classroom setting. Library positions are also available in both the hospital and the school. Contact the North York Volunteer Centre at 481-6194.

PAST TIMES, PLAY TIMES

If you are looking for something different for the youngsters during the winter break, this item might be of interest.

From Dec. 26-31, families can discover how 19th century folk amused themselves with parlor games and other pastimes at Black Creek Pioneer Village, Jane and Steeles. The hours are 10 a.m. to 4:30 p.m. The phone number is 661-6600.

SETTINGS OF SILVER

Settings of Silver: An Introduction to Judaism by Stephen M. Wylen is a presentation of Jewish experience, history, doctrine and teaching. Written by **Rabbi Stephen M. Wylen** of Temple Hesed, Scranton, PA, the material was originally addressed to a Jewish audience intent on self-discovery. However, the interest among non-Jews was so great that Rabbi Wylen organized the book to serve as a general explanation to all readers.

The cost of the 416-page book is $10.95 (U.S. funds). It is published by Paulist Press, 997 MacArthur Blvd., Mahwah, NJ. 07430. The phone number is (201) 825-7300.

BOY SCOUTS RECEIVES GRANT

A $151,410 provincial recreation grant will assist in providing more than 20,000 Ontario Boy Scout leaders with training in child abuse prevention and leadership. The Community Recreation Development grant to Boy Scouts of Canada's Ontario Council was announced recently by Ontario minister of tourism and recreation **Ken Black**.

Leaders will be trained in monitoring, identifying and taking action in child abuse cases through workshops and regular leader courses. All 118 local Scout councils in Ontario will receive a Child Abuse Prevention Kit comprising of a video, handbook and manual.

The grant will also fund a leadership program which applies management concepts currently used in industry to the Boy Scout volunteer movement.

AT THE ROM

The need for individuals to express themselves in fibre is the common thread which draws together the 26 historical and contemporary quilted textiles presented in Fibre: Tradition/Transition — Historic Textiles from Essex and Kent Counties and Contemporary Quilts running until Feb. 25 at the Royal Ontario Museum.

The beautiful quilts and coverlets, dating from 1820 to 1988, are on loan from instititions and private individuals across North America.

The exhibit is included with admission to the ROM which is $5 for adults, $3 for seniors, students and children, and $12 for families. Admission includes entrance to the George R. Gardiner Museum of Ceramic Art. Seniors are admitted free on Tuesdays.

CHENSTOCHOVER SOCIETY

Ontario minister of industry, trade and technology Monte Kwinter (centre), and former president of the Canadian Zionist Federation Max Shecter (right) were the guest speakers at a dinner celebrating the 75th anniversary of the Chenstochover Society. With them are (from left) Ben Waisberg, Phil Skrovnek and Abraham Weinstock. [Graphic Artists photo].

for seniors

At the **Wagman Centre**, 55 Ameer Ave. — Do you want to shed extra pounds before the start of the summer? If you are 55 years of age and over, this is for you! Lose weight and keep it off. The 60 and Holding program is offering an 8-week nutrition and weight reduction program run by a registered professional dietician. The program begins Wednesday, Jan. 3, from 1-2:30 p.m. Pre-register if possible. For further information, call 789-5131, ext. 2267. Seniors in North York can order take-out kosher meals from the Wagman Centre. For only $5.75 daily (except Friday when dinner is $7.75), you can have a full home-cooked meal. Meals can be prepared salt-free, bland, diabetic or regular. To order your meal, purchase your take-out ticket at the Centre and bring it to the food services office. Meal tickets must be purchased one day in ad

[Cont'd. on page 23]

Organizations and People

What's New

[Cont'd. from page 22]

vance. If you have any questions, contact **Sharon Bizouati** at 785-2430...Upcoming Sunday programs include the Baycrest Terrace Choral and Drama Group directed by **Ella Krylov** on Dec. 24, from 2-3 p.m. in the Assembly Room, and Greet the New Year Tea, with entertainment by singer/musician **Kim Kowarsky**, on Dec. 31, from 2-3 p.m., also in the Assembly Room...There is no Tuesday evening program on Dec. 26 as it is Boxing Day.

Jewish Community Centre Bloor Y Good Age Club, 750 Spadina Ave., is having a Chanukah party on Thursday, Dec. 21, from 2-4 p.m. The Heritage Singers will entertain with Chanukah songs and there will be a light lunch, latkes and celebration. The charge is $3.50 members, $5 non-members. For information, call **Beverly Brock** at 924-6211...Seniors programs will be breaking Dec. 25-Jan. 8.

Shaarei Shomayim Friendship Club, 470 Glencairn Ave., is presenting the Joy of Music with professional entertainer **Ella Krylov** on Monday, Jan. 8, at 1 p.m...There is line dancing with **Ann Sharp** on Wednesdays from 10 a.m. to noon, and all other ongoing activities also continue. For information about programs, contact **Lena** at 785-5773 or **Ruth** at 224-5923...Also, remember the Golden Book to mark special occasions. Your donations go to Lanaido Hospital and Orphanage in Israel. Call **Dorothy Bloomfield** at 787-1526.

Beth Emeth Bais Yehuda Friendship Club is holding a Chanukah party at the synagogue, 100 Elder St., on Wednesday, Dec. 27, at 6:30 p.m. A complete dinner will be served and there will be music by **Ben Berens**. A wonderful time will be had by all. The cost is $13 members, $16 non-members. For information, call **Manning Shore** at 633-2440 or **Bess** at 783-3206.

Every other Sunday at the Wagman Centre, 55 Ameer Ave., widows and widowers 55 years of age and over meet in separate support groups to help each other deal with mourning and loss. The meetings provide a supportive environment where group members can make new friends and share experiences. The next meeting date is Dec. 24. **The Self-Help Widows Group** meets from 1-2:30 p.m. in the centre's library with group coordinator **Toby Warsh**. **The Self-Help Widowers Program** meets from 10:30 a.m. to noon in the library with group coordinator **Alan Steinberg**. For more information, call **Gitit Gilran** at 789-5131, ext. 2271.

Senior Sinais Golden Book is ongoing. Your donations for special occasions go to Kibbutz Yahal in Israel. Call **Frances Malkin** at 226-3252 or **Ida Himmelstein** at 630-3862, between 7 and 9 p.m.

Ongoing activities at **Earl Bales Seniors' Club** include shuffleboard, Tai Chi, bridge, ballroom and line dancing, fitness, rummycube, ping pong, Saturday evening dances plus Sunday dances with a live band every other week and movies every second Wednesday afternoon. For information, call 636-7856.

Canadian Israeli Club Aluma meets every Wednesday evening at 7:30 at the Wagman Centre, 55 Ameer Ave. The program on Dec. 27 presents an evening of games and surprises in the spirit of Chanukah. For information, call **Avner Meiri** at 486-2264 or **Oved Azuri** at 229-6990 or **Naftali Trompeter** at 782-9864 or **Shelley Dunkelman** at 789-5131, ext. 2273.

The LZA Seniors Chanukah party and dance with music by **Phil Gold** and his orchestra is set for Saturday, Dec. 23. The evening will start at 7:30 with refreshments, wine, latkes and Chanukah songs. For details, call 630-9444...The combined LZA Seniors and Farband trip to Israel under the leadership of **Harry Weinstock** will leave Toronto April 23. This mission is planned for Yom Ha'atzmaut celebrations in Jerusalem and visits to places that no one has visited as yet, such as the Stalagmite Caves, known as the Absolom Caves. Arrangements are being made for individual couples to spend an evening with private Israeli families to get the feel of Israel through the eyes of an Israeli. And much more is planned. For reservations, call 630-9444...Regular activities such as cards, bingo, movies, shuffleboard continue.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

Three La'Briyut Wellness Centre support groups are beginning in January. Here's the list—

A Trip Down Memory Lane — Join public health nurse **Martina Smith** and seniors in a new and exciting memory sharing experience which will help you feel better as you recall early childhood experiences, early fashions, past historical events and such. The dates are Wednesdays, Jan. 10, 24, Feb. 7, 21, from 10-11 a.m.

Spinach — Play Spinach with public health nurse **Nancy Quarin** and seniors. This is a game, a little like Trivial Pursuit, in which players move around the board until they reach the spinach salad in the centre. As they do so, they learn what changes to expect as they grow older, and how to handle these changes. The dates are Wednesdays, Jan. 3, 17, 31, Feb. 14, 28, from 10-11 a.m.

Successful Slimming — A 7-week program in which nutritionist/dietician **Paula Ruch** will help you lose weight and advise you on how not to regain it. The times are Mondays, Jan. 15, 22, 29, Feb. 5, 12, 19, 26, from 1-2 p.m.

Etrog, a new Israeli club for Hebrew speaking older adults, meets every Tuesday at 7 p.m...In addition, a Chanukah party is arranged for Sunday, Dec. 24, at 7 p.m. with entertainment by singer **Boris Naiman**. Tickets are $7. For more information about the club and/or the party, contact **Helen Issenberg** at 225-2112.

The Friendship Circle, for people 55 and over and living on their own, will be meeting Thursday, Dec. 28, at 7 p.m. The program will feature lively piano renditions by **Nancy Claitman**. This is for Friendship Circle members only. The fee is $1.

The movie Cocoon will be screened on Sunday, Dec. 24, at 2:30 p.m. There is no charge for members. Non-members charge is $1.

The Wednesday afternoon social on Dec. 27 will feature a video movie. This program will be free. No refreshments will be served after the movie.

at the jcc

The Jewish Community Centre North Y branch, 4588 Bathurst St. invites people with and without disabilities who are looking for a social, recreational and educational opportunity. A group meets on Sunday afternoons from 3:30-5:30 offering new alternatives in the form of information forums covering issues such as human rights, employment, the environment, sexuality and politics. Field trips, drama and music workshops are also planned. The next 8-week session begins in January. The cost is $40 for the eight weeks. The Centre is physically accessible. Phone 636-1880 or TDD 636-5510 and ask for the special needs department.

Please note that the JCC Bloor Y branch, 750 Spadina Ave., is open for the following holiday hours — Sunday, Dec. 24, 7 a.m. to 6 p.m.; Monday, Dec. 25, 7 a.m. to 10:30 p.m.; Tuesday, Dec. 26, 6 a.m. to 10:30 p.m.; Sunday, Dec. 31, 7 a.m. to 6 p.m.; Monday, Jan. 1, 9 a.m. to 5:30 p.m...Family gym and swim will be available for 7 to 12-year-olds from 1-5 p.m. on Dec. 25 and 26, and for 9 to 12-year-olds on Jan. 1 from 1-5 p.m. For further information, call the Bloor Y at 924-6211.

Winterbreak programs at the Bloor Y for kids 5-10 years will run Dec. 27, 28 and 29, Jan. 2, 3, 4, and 5 from 9 a.m. to 3 p.m. at a cost of $20 per day. For kids 10-14 years, there is a new puppet program presented by the Ontario Puppet Centre and the JCC on Jan 2, 3, 4, and 5 from 9 a.m. to 3 p.m. The cost is $100 for the entire program. Call 924-6211 for brochures and registration forms. Register at the front office.

The JCC North-East Valley branch, 7015 Leslie St., offers adult duplicate bridge every Monday evening from 7:30-11 p.m. The cost is $2.50 per session. This is for members only. For more information, contact **Luni** at 889-0813.

The JCC North-East Valley branch Singles Network, 7015 Leslie St., is holding a Chanukah dance on Saturday, Dec. 23, at 8:30 p.m. Admission is $7. For more information, contact **Luni** at 889-0813.

Call the JCC Singles Hotline, 889-5101, for 24-hour taped information of events at the JCC and around the city.

About People

$1 MILLION GIFT TO AGO

The Art Gallery of Ontario's Gallery School is receiving a $1 million gift in honor of the 80th birthday of **Anne Tanenbaum (Mrs. Max)**, a longtime friend of the AGO.

Joseph M. Tanenbaum, a member of the AGO board of trustees, and his wife **Toby**, both well known for their generous support of the arts, are giving the gift in celebration of Mr. Tanenbaum's mother, Anne, who has been a devoted patron of the AGO for years.

The gift will recognize the Anne Tanenbaum Gallery School, which provides opportunities to experience the art-making process in an intensive studio environment. It will be newly reno-

[Cont'd. on page 24]

BETH TZEDEC BOARD

Shown recently at the Beth Tzedec board of governors meeting are (from left) Marylyn Light, Beth Tzedec Israel Bond chairman; Lawrence Waller, executive director, State of Israel Bonds, and Philip Fellen, president, Beth Tzedec Congregation. Waller presented the two community leaders with a special award in recognition of their outstanding participation in the Israel Bond program during the 1989 campaign period.

AURORA QUARTET

Photographed at the recent Canada-Israel Cultural Foundation Gala Concert of the Aurora Quartet (a group of young Israeli musicians) are (from left) Pearl Drabinsky, program co-chairman; Itamar Golan, pianist; Gilad Karni, violist; Guy Braunstein, violinist; Eran Meir, cellist, and Sandy Wise, program co-chairman.

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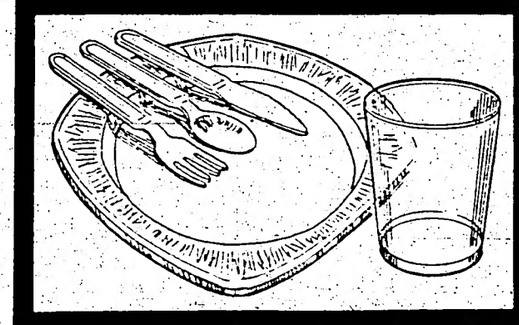

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Organizations and People

Required to provide halachic advice

Jews are advised to have their own personal rebbe

By ANCIL KASHETSKY

TORONTO —

The Talmud says that a Jew uncertain about a Jewish legal or religious matter should seek the advice of a rebbe, a personal mentor well versed in halacha, says a prominent Rosh Kollel.

Rabbi Hershel Schachter, Rosh Kollel of New York's Yeshiva University, was speaking to an overflow crowd at B'nai Torah on Rabbinic Authority: The Nature of Rabbinic Enactment.

Indeed, every single Jew is advised to have his own rebbe to provide halachic guidance, Schachter said.

"Every Jew must follow the religion, but not every Jew has the right to poskin the religion," he added.

Schachter said the advice offered by a rebbe on a halachic matter might seem strange to a Jew unschooled in Jewish law, but one should remember that every discipline has its own self-contained system. "Just as physics or chemistry has its own logic, Torah too has its own logical system."

The Talmud teaches that our chochamim (wise sages) can be trusted for halachic guidance because they have ruach Hashem (Divine spirit) when they poskin, he said.

Citing legal disputes between the followers of Rabbi Hillel and those of Rabbi Shamai, Schachter asked rhetorically how we can assume that one sage is right and the other one wrong if there is a dispute in the Talmud.

Our tradition teaches that we must follow the majority view not because the minority is wrong but because the majority is more correct than the minority, was his reply.

Reading the Purim megillah and lighting Chanukah candles are two cases where chochamim have issued decrees which in effect institute mitzvot not found in the Torah, he continued.

Rabbi Hershel Schachter

"This has its impetus from a love of Hashem and from the sages' desire to please Hashem, as well as knowing what pleases Him.

What if a rabbi wants to issue a decree that permits riding to shul on shabbas because it will increase attendance? Shachter asked.

"Tradition shows that laws can be tampered with in order to prohibit a Jew from committing a sin, such as the prohibition against shofar blowing on a Saturday, but we are not permitted to wipe out laws."

The program was the concluding one in Mizrachi of Toronto's Torah Education series, Halachic Man Confronts Modern Society, inspired by the teachings of Rabbi Joseph B. Soleveitchik. Jack Kahn, Toronto Mizrachi president, made a presentation to Rabbi David Aronson, Education Chairman.

BAYCREST WOMEN'S AUXILIARY

Clinical psychologist Will Cupchik was guest speaker at the Women's Auxiliary (WA) of Baycrest Centre autumn general meeting recently. Cupchik, who has a private practice and is a regular lecturer at the University of Toronto, spoke on Anger in Loving Relationships. Seen at the meeting with him are (from left) co-chairmen Sheilah Silverberg and Harriet Bomza and WA president Annette Bearg.

About People

[Cont'd. from page 23]

vated as part of the AGO's Stage III expansion and renovation program.

TECHNION SOCIETY APPOINTMENT

National president of the Canadian Technion Society **Sydney Cooper** has announced the appointment of **Alan Tapper** as director of the Society's Western Region covering British Columbia and Alberta.

Alan Tapper

Tapper was born in London, England, where he was active in Jewish organizations since his early teens. He also served six years as alderman for the London Borough of Redbridge, serving on the finance, education and social services committees.

In 1976 he emigrated to Vancouver where he was president of Vancouver Lodge B'nai Brith, a member of the Royal Canadian Legion, volunteer for the Jewish Food Bank and the United Jewish Appeal campaigns, and director of Beth Hamidrash Synagogue.

Between 1961 and 1967, he served as executive director of Canadian Friends of Amal, Vancouver and Western Canada.

TO ATTEND NATE CONFERENCE

Marlene Myerson, director of education at Temple Emanu-El, **Karen Goodis** of Temple Har Zion, **Robert Tornberg** of Holy Blossom Temple, **Julie Tornberg** of Temple Anshe Sholom, and **Ira Schweitzer** of Temple Sinai, together with Jewish Reform educators from all over the U.S. and Canada, will be attending the 35th annual National Association of Temple Educators (NATE) Conference to be held in Miami, Florida, Dec. 24-28.

Searching for Our Future: Preparing Jews for the 21st Century is the theme of the conference.

NATE is the professional organization of over 600 men and women from Canada, England, Israel, South Africa and the U.S. who are the educators, principals, rabbis and cantors responsible for providing the leadership in religious education for congregations affiliated with the Union of American Hebrew Congregations.

singles events

Singles Events is an advertising feature of the Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Karen at 422-2528.*

Metro Toronto Singles presents: Our 4th Annual Chanukah Party at **Berlin** 2335 Yonge St. (north of Eglinton). Sunday, December 24th, 7pm. (Christmas Eve). **Traditionally our largest party of the year**. Always over 500 people in attendance. This year, party is also advertised in Montreal, Ottawa and Buffalo. Cover: $10 until 8 pm. and $12 after 8 pm. 222-7111.

JCC North East/ Valley Branch Singles Network, 7015 Leslie St., Thornhill is celebrating with a Chanukah dance on Saturday, December 23, 1989, at 8:30p.m. D.J., refreshments, cash bar. For more information call Luni, 889-0813.

Metro Toronto Singles presents: Pre-New Years Party at **Novotel Hotel**, Gibson Ballroom, 2nd floor. Thursday, December 28, 8:30pm. 3 Park Home Ave., (North of Sheppard off Yonge). $9.00. 222-7111.

Total Living Mature Singles invites everyone to their Chanukah dance. December 23rd. D.J. Don Del Greco. Earl Bales Comm. Centre. $5 mem., $6 guests. From 8- 11:30pm. Refreshments & prizes. Next dance is January 13th with D.J. Don Del Greco. Same time, same place. We still have a few tickets left for our New Years dinner dance, Sunday, December 31st, at Armour Heights Comm. Centre. Everyone welcome. For information call either Helen or Lea at 494-3148.

Adath Israel Singles group, 25-49 years of age, upcoming events: January 12- Oneg Shabbat, 8:00p.m. Inquiries, contact Rabbi Sheldon Korn. January 19th '90, 6:30p.m., full traditional Shabbat dinner. Reservatiions a must by January 11th '90. Cost $18.00 and **must** be prepaid by cash or money order to Adath Israel Congregation, 37 Southborne Ave., Downsview, Ontario. M3H-1A4.

On Sunday, December 24th at 7:30pm, **Lishar Productions** Presents our second annual Chanukah Bash, our present to you cause you've been all so good this year. Admission $8.00. Place: **Gotham**, 81 Bloor Street East. **Oy Oy Oy** see you there. **For more info call 783-6261.**

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Organizations and People

Jews and gentiles hold service to recall Rabbi Rosensweig

KITCHENER — Over 700 Jews and gentiles gathered recently at the Beth Jacob Synagogue in Kitchener to pay tribute to the memory of the late Rabbi Phyvle Rosensweig.

In his opening remarks, Gordon Strauss, chairman of the memorial service, told those in attendance that Rabbi Rosensweig's passing "marks the end of an era."

As spiritual leader of the Orthodox Jewish community, the Rabbi had worked with three generations of Jewish families in his 37-year career in the Kitchener-Waterloo region. All three generations were represented in the crowd.

"He served on the Canadian Council of Christians and Jews and earned the respect and admiration of everyone . . . He had the status that men strive for but few achieve," said Strauss in describing the rabbi's involvement in the community at large.

Rabbi Manny Klein opened the service with a selection from Psalms. Strauss thanked him on behalf of the congregation for conducting Shabbat services in the synagogue since the passing of Rabbi Rosensweig.

Leah Tenenbaum, one of the rabbi's five children, reminisced about the happy moments he had shared with his children and grandchildren, "loving, learning and laughing together." She praised her mother, Gitel, "whose inner strength . . . and unwavering faith in G-d" has helped the family cope with their grief.

Tenenbaum quoted her mother's words, delivered at the rabbi's burial in Israel, describing his achievement before coming to Kitchener. By the age of 16, he was working to arrange passports for Holocaust survivors wishing to immigrate to Canada, and then with the late Mike Tress, founded the Agudah in Toronto.

She said this became a meeting-place for Jewish youth, and the rabbi is credited with bringing many Jews back to a Torah way of life in those post-war years. "By the age of 25, he had achieved more than most men do in a life-time."

The rabbi, in "his modest, unassuming way," exerted a "positive energy" that touched hundreds of people, she said.

The rabbi and rebbetzin came to Kitchener in 1953, when he was 25, to assume the responsibilities of a small, Orthodox congregation. In the years that followed, the Kitchener-Waterloo community continued to thrive and grow due to their dedicated efforts.

David Rosenzweig, a son-in-law of the rabbi, told mourners, "The vibrant K-W Jewish community is a masterpiece. The rabbi and rebbetzin were the artists."

Paul Socken, a past president of Beth Jacob, said the rabbi and rebbetzin served as models of Orthodox belief and practice, and warmly extended their friendship to all. As the community grew, Jews came to Kitchener from all parts of Canada and the United States, and many were inspired, through the Rosensweigs' example and encouragement, to reaffirm their Jewish identities.

Sochen said that the rabbi's sudden passing from a heart attack sent shock waves through the community.

"The rabbi was the Beth Jacob," he said, "and it will be hard to fill the void he has left."

Socken said that first and foremost the rabbi excelled as a scholar and a teacher who could relate to students of all ages. "In his adult Torah study class, we learned more than mere facts. The rabbi imbued us with his spirit, rooted in faith and stirred by a deep conviction in the fundamental truths of the Torah."

The rabbi's reputation as an outstanding orator was well-known both in Jewish and non-Jewish circles, where he often lectured to students to promote understanding between Christians and Jews. Socken said his sermons, "were steeped in ancient learning and tempered by the fires of contemporary issues. And like the man himself, they were passionate and powerful and inspiring."

Strauss read a condolence letter from the United Israel Appeal, extolling his tireless work on Israel's behalf, both in raising funds for the state and in speaking out in her defence.

Diamond Kaiman, who spoke on behalf of Beth Jacob's women, said the rabbi helped them appreciate and take pride in the role of women in Orthodox Judaism.

She described how he had the foresight, 30 years ago, to institute Junior Congregation services and child-care for infants on Shabbat mornings, to enable women to attend services with their husbands.

He also facilitated their maintaining kashruth in their homes by arranging with a local supermarket to carry kosher food and baked goods and to bring in kosher meat orders weekly from Toronto.

A student in the Rabbi's Pirke Avoth class for women, Kallman said he glorified the concept of the ayshes chayil and "enhanced and ennobled our existence."

Jay Papernick, a teen member of Beth Jacob, spoke of the impact that Rabbi Rosensweig had on the Jewish youth of Kitchener.

"He took great joy in the youth. He knew where to invest his time . . . realizing that the youth of today are the adults of tomorrow."

The children responded to their rabbi with the genuine affection that he had for them. In tribute to the man who was "like a member of everyone's family," the children expressed their feelings for the rabbi in original poems, essays and illustrations which were presented in a memorial album to the rebbetzin by Esti Bonkowski, a teacher at the Talmud Torah.

Rabbi Moishe Stern, spiritual leader of Shaarei Tefilah Congregation in Toronto, spoke on behalf of the Vaad Harabonim of Ontario.

Stern referred to the late rabbi as a "pioneer of this community and Jewish life . . . His body is gone, but his soul and spirit live on." He described the congregants as Rabbi Rosensweig's extended family, and thus a part of his legacy. He urged them to continue to be true to his ways.

MPP John Sweeney, Ontario Minister of Housing and Municipal Affairs, said that Rabbi Rosensweig taught Christian youth more than Jewish traditions . . . "He taught us about our own human dignity."

Papernick talked about his accessibility: "His office, his home and his heart were always open to all." His son-in-law described him as a man who took joy in life "and created simcha around him." Socken said Rosensweig took a personal interest in the lives of his congregants and "made each one of us feel special in his eyes."

* * *

Earlier the same week, reports CJN staffer Leila Speisman, more than 300 family friends and former Kitchener residents gathered at B'nai Torah Congregation in North York for another shloshim service.

Often openly emotional and weeping, they quietly reminisced among themselves about the special closeness they had felt towards him.

In a rare public appearance, Rabbi Avraham Price, who had ordained Rabbi Rosensweig, gave a eulogy.

He said that the rabbi "never spoke words of anger; he always made peace between people."

Now, Rabbi Price said, he has finished his work on earth, and has gone back to where he came from.

In a speech that he later described as "the hardest speech I've ever given," brother Rabbi Bernard Rosensweig, formerly of Toronto's Shaarei Tefilah Congregation, and now living in New York, called him "probably my best friend."

He described his brother as "consistent in his relationship with G-d and with all men. From his youth to his last breath he stood for principles and ideals, and he fought for them."

Herb Goldin, a member of Beth Jacob in Kitchener, spoke of the rabbi's "experience, honor and grace."

He praised Rabbi Rosensweig's oratorical skills, his ability to deal with the non-Jewish community, and the way in which he drew people to Jewish belief and practice.

Son-in-law Jack Levenstein said the rabbi had "three constituents: klal (the Jewish people), his congregation and his family. None suffered for the other."

Rabbi Benjamin Hecht, another son-in-law, spoke on behalf of the Vaad Harabonim. He said that the rabbi's greatness was shown by his zeal, optimism, dispassionate wisdom, and his genuine faith.

He read from a eulogy written by his wife Naomi, in which she remembered the warmth and security the family received from her father, as well as the example he set of proper Jewish behavior.

"Once he insisted on returning to shul on a stormy night, because he had forgotten to thank the janitor."

Rabbi Raphael Marcus, spiritual leader of B'nai Torah, served as chairman of the evening.

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UNITED JEWISH APPEAL

Making a difference

The recent evening function of the High Tech Division attracted a maximum attendance for a tour of the SkyDome production facilities. From the left are Stuart Berkowitz, division co-chairman along with Ephraim Goldfarb (right); Yona Gazit, who addressed the group; and event chairman Robert Cherniak.

Let the countdown begin!

We're getting down to the wire on the 1990 campaign with a week of telethons and a host of other activities.

Thursday morning (today) will see a complement of past campaign chairmen — or should we say "a pride of past campaign chairmen" — at UJA headquarters for a special telethon.

Thanks to the canvassers who have come out for evening and Sunday telethons, a great many cards are getting covered.

* * *

If Women's Campaign chairman **Carol Kassel** seems to be smiling more than usual these days, who can blame her. Her division has just passed the $4 million mark — the best total recorded to date — and it's not over yet!

Tuesday, February 6 is the now set date for the installation of the incoming 1991 board and a review of the current campaign, and it is always a wonderfully warm evening, no matter what's doing outside.

* * *

And moving right along, the Business & Professional Women's Network is one division that never loses steam between and during campaigns.

Under the duo chairmanship of **Shelley Fisher** and **Jill Goldberg Reitman**, it's been another year of exceptionally interesting programming and, of course, wonderful fundraisers.

The B&P installation for the coming year will be held on February 8, and on the 13th, there will be a program featuring **Erika Buro**. That's the only detail we have at the moment.

* * *

Members of the Societies Division have just about completed their various campaign activities and most have already left for their winter sojourns in the south.

We would, however, like to cite for special commendation some of the men and women who have made an extra-special effort and have come up with results to match:

Jeshua Friedland of the Pultusker Society; **Joseph Israel** for his effort on behalf of the Tzosmerer Society; and **Hy Naistein** for the New Fraternal Jewish Association.

And thanks to **Mike Rosenberg**, a remarkable canvasser, who comes to the UJA office on a regular basis.

We would also like to single out **Guta Mordkowitz** and **Sara Wakerman** from the distaff side for the number of cards each of them has successfully canvassed.

Sara Wakerman recently moved to Toronto from Montreal and she has already made her mark in our community.

* * *

As this is the farewell column for the season, we would like to relate an upbeat anecdote.

Glen Shear, a member of the Young Construction Division and a participant in the recent New Leadership Council Mission to Rome and Israel, was the catalyst in a "close encounter of a different kind."

Arriving in Rome a day ahead of the official Mission start, Shear decided to do a bit of sightseeing on his own. He made his way to the city's old Jewish quarter to visit the Great Synagogue, not sure if he would be allowed to enter because of tight security there.

He did have an initial problem, but as Shear recalls: "when **Angelo Pavoncello**, the old man in charge of the synagogue's security learned I was from Toronto, he got very excited. He told me he's been waiting a long time to ask a visitor from here to deliver a letter for him."

Sounds reasonable enough ... except the letter was dated November, 1965 and that Pavoncello, an Italian Jew, had long ago lost track of the person to whom it was addressed. He told Shear it was a note of thanks to his Toronto benefactor who, over a period of many years, had sent money to Pavoncello to help provide for his son **Leone**, who now works with his father at the synagogue.

After a considerable amount of sleuthing and searching, Glen Shear finally contacted the Torontonian and delivered the letter, along with an up-to-date photo of father and son, rekindling a new relationship.

Nice story to conclude on ... but remember, the campaign's not complete until **all** cards are successfully covered.

* * *

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PLAZA

Organizations and People

Foster Care, Big Brothers and Sisters, Elmridge Home

JF & CS clients celebrate Chanukah

By
GIL KEZWER

TORONTO —

The weeks leading up to Chanukah have been busy and festive for the Jewish Family and Child Service with parties in the works for three of the agency's major client groups - foster children, Big Brothers and Sisters, and the senior citizen residents of the Elmridge group home.

The biggest event of the holiday season was the JF & CS's annual foster care party, this year held at Beth Tikvah Synagogue and attended by over 150 foster parents and kids.

JF & CS director Gordon Wolfe was on hand to personally welcome the guests while foster parent Jerry Steinhouse recited the blessings and symbolically lit a menorah. (Chanukah begins Dec. 22.)

Florence Weinberger of the JF & CS thanked Peter Graben Caterers for donating a traditional dinner of latkes, chicken fingers and cole slaw as it has done in years past.

Aiming for all kids' sweet tooth, the Sheraton Centre's kosher kitchen provided a repast of dreidl-shaped cookies, sufganiyot (Israeli-style Chanukah jelly doughnuts), and chocolate cup cakes.

If laughter and noise are any indicator, everybody had a great time, Weinberger said. Clowns from B'nai Brith Canada's Judea Lodge wandered about handing out trinkets to the delighted children. "It was heart warming to watch them (the children), many from broken lives, interacting so gleefully," she said.

Mr. Dijion, a magician provided by BBC's Don Mills Lodge, kept the children spellbound with his tricks and juggling.

As always, the highlight of the party was the handing out of a specially selected Chanukah gift to each child, Weinberger said. This was the 10th year Holy Blossom Temple's religious school and sisterhood have undertaken this project.

Gifts were also brought in by B'nai Brith Women and the National Council of Jewish Women's Council 86.

"Every year the gifts and wrappings get better and better. Oh, to be able to share the joy of a young adolescent girl hugging a beautiful, warm, flannel, snuggly nightgown against herself, shouting 'I love it. Isn't it beautiful?'

"Or to see a handicapped child sitting with a smile on his face, cuddling a beautiful white, soft teddy bear. These precious moments are what make all the preparations and planning for this annual event so worthwhile," said Weinberger.

There are currently 30 children who have been placed in foster homes by the Jewish Family and Child Service, Weinberger told The CJN. They range in age from babies to teenagers, and come from all sorts of backgrounds, she said.

"Though foster parents are paid an allowance, virtually all of them do it out of love," she said.

An equally festive Chanukah party was also recently held at the Elmridge group home. The facility, near the corner of Marlee and Elmridge, opened in 1986 and is now home to 16 senior citizens.

Earlier this month, a group of 40 of the JF & CS's Big Brothers, Big Sisters and their 'Littles' held a Chanukah bowling party at Newtonbrook Bowlerama.

Big Sister Cari Grant scored a strike with her Chanukah stories and songs. Nor were the latkes spared.

Weinberger adds that volunteers and youth groups will be visiting area hospitals and nursing homes during Chanukah to spread holiday cheer.

For further information about JF & CS programs, contact 638-7800.

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Sunnybrook cardiovascular unit the fifth one in Metro Toronto

TORONTO —

After more than a year of planning, Metro's fifth cardiovascular surgery unit was opened recently at Sunnybrook Medical Centre.

With start-up funds from the Ministry of Health, the unit will soon develop into a full-scale clinical, teaching and research unit, Health Minister Elinor Caplan said at the unit's opening.

Sunnybrook now joins Toronto General, Toronto Western, St. Michael's and the Hospital for Sick Children in its ability to perform cardiovascular surgery.

The specialized surgery is now available at 11 Ontario hospitals.

Sunnybrook's surgical team, headed by Dr. Bernard Goldman, began handling cases in early December. A full complement of nurses has been hired and the unit will be able to handle at least 400 cases annually, the health ministry says.

Patients admitted to the unit will likely require one or more of the following:

- Coronary bypass: about 60 per cent. These patients always make up the largest group of cardiac surgery patients.
- Artificial valve insertion or replacement: 25 to 30 per cent.
- Congenital heart defect repair: about 10 per cent.
- Cardiac pacemaker insertions, replacement and repair: These operations have been performed at Sunnybrook for over 20 years.

Goldman has a long history of involvement in pacemaker surgery and is chairman of Sunnybrook's Pacemaker Committee.

He and a second surgeon, Dr. Stephen Fremes, will perform operations two days a week to start. By mid-winter, says the hospital, the O.R. is expected to be booked five days a week.

"It's really a fast start," says Goldman. "For us to bump right up from two to five days a week within two months is exciting."

The new unit will have extensive links to other hospital services, including nutrition, social work, psychology, hematology, radiology and more.

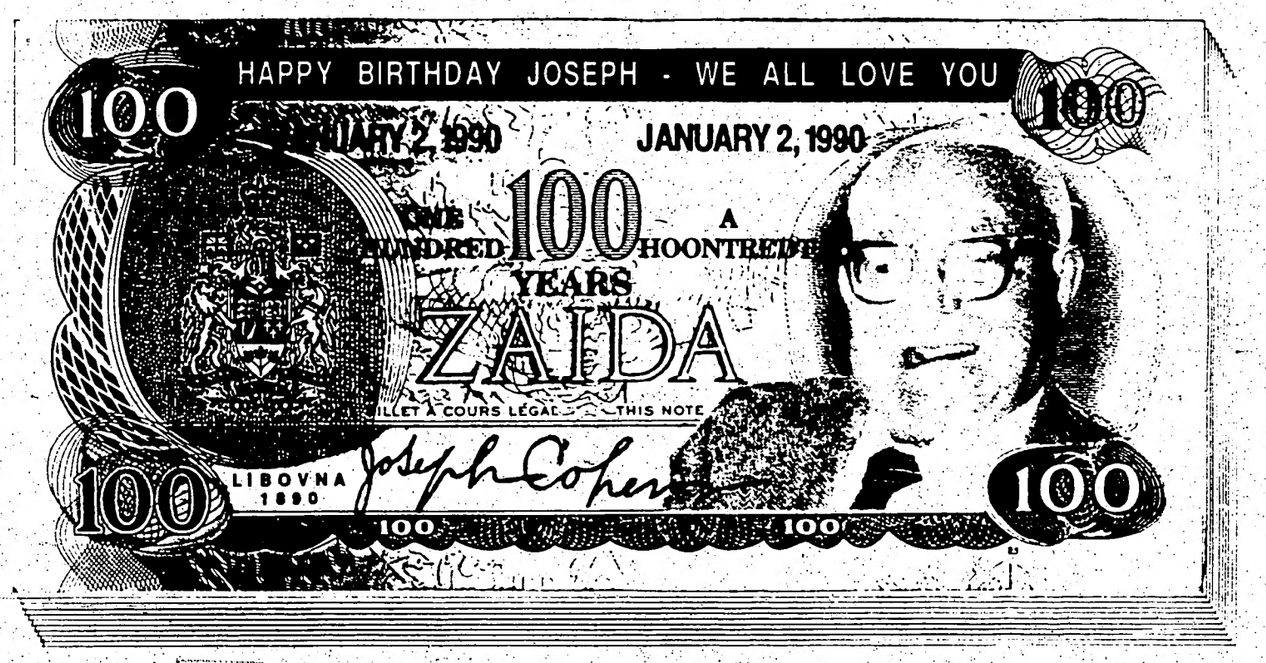
Caplan announced capital funding of $4.2 million for the unit in June, 1988. Further funding of $1.5 million for equipment and $500,000 for operating costs was announced last May.

The funding was part of an $18 million package of funds announced for cardiovascular units across the province.

Until now, Sunnybrook's cardiology division treated an average 2,600 inpatients and 8,000 outpatients.

Caplan also announced at the opening that her ministry is developing educational videos for patients awaiting surgery.

As of Jan. 1, 1990, Sunnybrook will officially be known as Sunnybrook Health Science Centre.



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Seniors Club, Labour Zionist Alliance (l. to r.) Al Resnick, Exec. Bd., A.S.I.; Gordon Mendly, Chairman for Organizations, A.S.I.; and Harry Weinstock, Pres., Seniors Club, L.Z.A.

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Organizations and People

Community urged to set up anti-racism committee

BBC group meets with Minden church members

TORONTO —

The League for Human Rights of B'nai Brith Canada, with a delegation of members, met with Reverend Edward Moll and his United Church congregation in Minden recently.

The meeting provided an opportunity for members of the Minden community to become more familiar with B'nai Brith and the Jewish community.

Minden gained prominence this past summer when John Beattie, the former leader of the Canadian Nazi Party, organized a white supremacist rally a few kilometres outside the town over the Canada Day weekend.

Moll, who helped organize the community response to Beattie, was recently honored by B'nai Brith at its annual Covenant Breakfast with an award naming him a "Friend of the League for Human Rights."

After a warm welcome from Moll, Karen Mock, national director of the League, began the meeting by encouraging everyone to actively socialize and to really try to get to know each other. Individuals were seated at their tables in a checkerboard manner in order to facilitate inter-denominational discussion.

The Grace before the meal was offered by Jock Mazor on behalf of the church congregation, and Morley Wolfe performed the hamotzi on behalf of the Jewish contingent. They then symbolically broke bread together.

Karen Mock, national director of B'nai Brith's League for Human Rights and Lorne Shipman, national project coordinator of the League, present Rev. Ed Moll, minister of Minden United Church (centre) with anti-racist resource material.

Immediately following the lunch, Frank Wilson, a vice-president of B'nai Brith Canada who had organized the B'nai Brith contingent in July, gave the audience a description of B'nai Brith, its agencies, community work and international scope.

The audience was shown a video prepared by the League which illustrated the counter demonstration organized by B'nai Brith last July. The video indicated that the mission of B'nai Brith was to show solidarity with those concerned citizens of Minden who had expressed their collective outrage and abhorrence of Beattie and his activities.

The last item on the agenda was to discuss possible strategies to prevent Beattie from hosting another event and to organize an effective plan in the event that he does organize another racist rally.

Lorne Shipman, national project coordinator of the League, who had assisted the community to prepare for Beattie prior to last summer's rally, spoke about community action against racism.

Shipman recommended that the community develop some form of ongoing structure to deal with the issue of racism and hate group activity. He proposed a community that would represent a cross section of the community including business, church, school and community groups.

This type of committee was seen as a viable recommendation for implementation by the Minden community.

Jerry Rose, on behalf of the League, presented Moll with a copy of the League's "Guidelines for Community Action," "Update on Skinhead Activity," a paper entitled "When Hate Groups Come to Town," and a copy of the video as well as other resource materials.

The meeting was concluded by an inspirational song performed by two of the United Church members assisted by Moll.

"We are very excited by the hand of friendship that was extended by Moll and his congregation," said Wilson.

"Time and time again they have demonstrated a unique desire to seek ways to counter the effects of racism and anti-Semitism in our society."

"This was a very special opportunity to learn more about each other and to develop an effective program for dealing with racists before there is another crisis," said Mock. "It is vitally important for the voices of individuals who are not directly threatened by racism to raise their voices against it if we are to defeat it once and for all."

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Organizations and People

School opening date is under deliberation

By
GIL KEZWER

TORONTO —

Six years after the genesis of the idea to open a Reform day school at Holy Blossom, the project recently received the blessing of the Temple's board of trustees. But the question of the date of the opening of the new institution, which will form a second campus of the Leo Baeck Day School, still remains unresolved.

Currently, Leo Baeck is pushing for a September 1990 opening of the Cedarvale campus with either one or two full-day Senior Kindergarten classes depending on enrollment. (Holy Blossom currently operates a nursery and J.K.)

However Holy Blossom prefers to wait a further 12 months and then open both a Senior Kindergarten and Grade 1.

A meeting is scheduled shortly between the two groups to determine whether there is enough time to complete preparations for an opening this September.

Both scenarios call for a grade to be added annually until the school reaches Grade 6. Graduates of the new south campus wishing to stay in the parochial school system will attend junior high at Leo Baeck's original building, located on Kenton Road in Willowdale, and then continue on to the Community Hebrew Academy of Toronto for their secondary school education.

According to Larry Fine of Holy Blossom's implementation committee, "Everyone sees this as being for the common good of the community. But there's a lot of planning yet to do."

The establishment of a day school at Holy Blossom was first proposed by Rabbi Steve Garten in 1983 while serving as the congregation's director of education. Following Garten's presentation to the temple board, trustee Fred Metter called for a feasability study.

That task force, co-chaired by Metter and Nancy Ruth, completed a market research study and examination of the physical plant and met with the Board of Jewish Education and City of York Mayor Alan Tonks.

Holy Blossom's board of trustees approved the day school idea in principle pending discussions with Leo Baeck.

Explains Karen Mock, past chairman of the temple's education committee, the board was concerned their proposed school not encroach on any other in the city. Mock emphasized it was originally Holy Blossom which wanted a day school, and not Leo Baeck which sought to expand to a second branch.

Following a year of what Garten, today director of education at Leo Baeck, called "intense negotiations" over autonomy chaired by Rabbi Daniel Gottlieb of the Canadian Council of Liberal Congregations, the school and temple agreed on a formula allowing each branch a separate advisory board with representatives of both campuses jointly sitting on Leo Baeck's governing council. The advisory board of the new school will be appointed exclusively by Holy Blossom's board of trustees, Fine said.

"The purpose of the school is to provide a Reform Jewish day school presence in the southern half of the city, and to provide an opportunity for those members of Reform congregations who wish to choose full-time education the opportunity to do that in their neighborhood," Garten told The CJN.

"This partnership between the temple and school is not just a rental agreement. It's unique in the city."

Garten acknowledged the role of Richard Krelstein and Stephen Morrison, the respective presidents of Holy Blossom and Leo Baeck, in reaching this mutual accommodation.

Tuition fees at both campuses will be identical. Full tuition for the 1989-1990 year was $5,400 though many of the students receive a fees subsidy. Leo Baeck policy guarantees a student-teacher ratio not exceeding one to 22.

Leo Baeck, founded in 1974, was a pioneer of the Reform movement's adoption of day schools as an alternative to supplementary school education. Enrollment today stands at 478, which Rabbi Garten called "bursting at the seams."

The Council on Reform Jewish Day Schools was formed in Boston last March, reversing Reform's decades old position opposing day schools as a parochial threat to the integration of Jewish children into American society.

There are at present nine Reform day schools in the United States, some community based and others congregational. Leo Baeck is the only such Reform school in Canada.

Rabbi Leo Baeck (1873-1956), in whose memory the school is named, was a leader of German Jewry during the Hitler period and a proponent of Progressive Judaism. A survivor of the Theresienstadt concentration camp, Baeck spent his last years as a professor of the history of religion at the Hebrew Union College in Cincinnati.

Chabad Lubavitch schedules Markham menorah lighting

TORONTO —

Chanukah will come to the town of Markham on Thursday, Dec. 28 at 7:30 p.m. A massive 12-foot Chanukah menorah erected, annually at the popular intersection of Bayview Avenue and John Street, will be lit.

The Markham menorah lighting "will commemorate the miracle of Chanukah and bear testimony to the religious freedom that we all enjoy in this wonderful country of Canada," said Rabbi Avraham Plotkin, spiritual leader of Chabad Lubavitch of Markham.

Chabad Lubavitch of Markham, sponsor of the event, expects a crowd of about 500 people to participate in the lighting ceremony. Also expected are prominent government officials and dignitaries. A colorful program featuring a cantor and choir reciting the blessings on the menorah, hot potato latkes will be presented.

The menorah lighting ceremony will follow a children's Chanukah party at the Thornhill Community Centre at 6 p.m.

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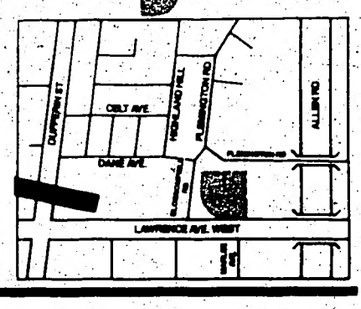

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Organizations and People

Harry Friedman, surrounded by family and friends, holds the new sefer Torah presented to the Ner Israel Yeshiva.

Presents Sefer Torah to yeshiva

Friedman remembers family

By CYNTHIA GASNER

TORONTO —

More than 60 years ago, Harry Friedman said goodbye to his family in Galicia — the family he would never see again — and set sail for Canada.

Recently, he memorialized his family, which perished in the Holocaust, with the presentation of a Sefer Torah to Ner Israel Yeshiva.

Friedman came to Toronto in 1927 to join his sister Sarah (now Horowitz). Until the Second World War broke out, Harry and his sister tried to convince their family to leave Galicia and come to Canada.

Their father adamantly refused. He said that he had come to Canada in 1908 and returned to Galicia from the "traif medina — a Jewishly barren land."

In Canada, Friedman started a new life and gained a family. He married Yetta Schwartz, the daughter of Yaakov and Rachel Schwartz who were in the auto parts business where Yetta worked. Shortly after their marriage, the young Friedmans opened their own business, Royal Auto Supply at Queen and Bathurst Streets.

In memory of their family lost in the war, in 1960 Friedman and his sister presented a Torah to the Beth Emeth Bais Yehuda Congregation where Friedman's son-in-law, Rabbi Joseph Kelman, is the spiritual leader.

The new Torah was presented to Ner Israel Yeshiva with the traditional parade and singing and dancing. The Torah was carried under a chupa and escorted into the Yeshiva by the four Torahs that are currently being used.

The Friedman's were surrounded by family and friends at the Siyyum HaTorah. Their three children and their spouses participated in the celebration — Ruth, married to Rabbi Joseph Kelman, Dr. Louis Train and his wife Sheila of Houston, Tex., and Allen and Bernice Golden who are presently on sabbatical in Jerusalem.

The Friedmans have 14 grandchildren and three great-grandchildren. The great-grandchildren are the children of Tova (Kelman) and Allan Gutenberg.

A scribe was commissioned more than a year ago in Bnei Brak, Israel, to write the new sefer Torah. The Siyyum HaTorah took place at the Ner Israel Campus in Thornhill and Rabbi Gavriel Ginsberg officially accepted the Torah for the yeshiva.

Rabbi Jay Kelman, the oldest grandson and son of Rabbi Joseph and Ruth Kelman, spoke about the significance and mitzvah of an individual Jew commissioning the writing of a sefer Torah. In his tribute to his grandparents, he explained that this mitzvah is augmented and enhanced by the study of Torah which has been followed by their children and grandchildren.

Maury Kelman, a younger son, who is completing his final year towards rabbinic ordination at Yeshiva University in New York, spoke on behalf of all the grandchildren. He expressed his gratitude "that four generations were participating in this great mitzvah being performed by my grandparents."

He described his grandparents as "role models" in expressing love for the study of Torah.

Ginsberg spoke of the Friedmans' "love of Torah and Eretz Yisroel as expressed by their heart and neshama and their naches in their children and grandchildren who are following in the ways of Torah."

Ont. ministry warns of fuel-system defects

TORONTO —

Owners of propane vehicles in Ontario are being warned about a potentially dangerous fuel-system defect by the Ontario Ministry of Consumers and Corporate Relations (MCCR).

The concern relates only to vehicles with the refuelling valve on the side.

A taxi driver suffered first degree burns earlier this year when leaking propane was drawn into the passenger compartment of his cab and ignited.

Investigations by MCCR recently linked the incident to faulty installation of the vehicle's fuel system.

According to experts with MCCR's fuels safety branch, the problem involved the remote-fill enclosure — the box around the refuelling valve. It is designed to keep propane from leaking into the vehicle during refuelling.

Although it should have been made of metal, the box in the injured man's taxi was plastic. Investigators also found the defect in some other vehicles.

Propane vehicles with the refuelling valve on the side should be checked immediately at a propane-conversion garage, registered with the Fuels Safety Branch.

All plastic enclosures must be replaced quickly.

For information, contact Sandy Kavanagh at the Fuels Safety Branch (416) 234-6039.

Rabbi feels at home at Hamilton temple

By MOURA WOLPERT

HAMILTON —

Just three months after coming here from Chicago, Rabbi Irwin A. Zeplowitz feels very much at home.

After serving five years as assistant rabbi to the considerably larger congregation of Temple B'nai Yehoshua Beth Elohim in Glenview, Zeplowitz is the new spiritual leader of Temple Anshe Sholom. Already he and his new congregation have taken to each other.

A native of Niagara Falls, N.Y., he is no stranger to Canada. He studied at the University of Toronto before going on to Hebrew Union College in Cincinnati. It was at U of T that he met his wife, Anne, who grew up in Barbados.

"I love it here," said Zeplowitz, a boyish-looking 33-year-old. Outgoing and friendly, Zeplowitz discussed his new community, his hopes and plans and about Reform Judaism.

There's "a very special pride" about Temple Anshe Sholom, he said, pointing out that because it is the oldest Reform congregation in Canada, "there's a real sense of history here . . . that Reform Judaism is not the newest kid in town."

But a lot of people "have a lot of 'bubbe mayses' (old wives' tales) about what Reform Judaism is and what it is not." One of the first things he wants to do is "to give people some sense of what Reform Judaism is today."

Reform Judaism has changed significantly, he observed. He said it has changed since his predecessor, Rabbi Bernard Baskin, came here 40 years ago and it has changed, he added, "even in my life time."

Also, Reform in Canada differs from the United States, in that here more emphasis is placed on the traditional. "That makes it easier for me because I tend to come from the right-wing of the movement," said Zeplowitz.

Rabbi Irwin A. Zeplowitz

"The old-style, classical Reform Judaism, which regarded ethics as the highest point of Jewish life and ritual as secondary and dependent on the needs of the age," is giving way to the realization that "ethics are inherent in ritual, that rituals in themselves give a sense of purpose."

From the start, Zeplowitz made it clear to his new congregation "that I am different."

For one thing, he said, "my style is more informal than Baskin's.

"I see humor as a means of attracting people to Torah," he added.

He is appreciative of the fact that the congregation has been very open to accepting change.

"My sense is that they will also be open to changes in Reform," he said.

He emphasized the importance of education, for adults as well as children, "for the truth is that when we educate adults first, they become role models for their children."

There is now a feeling in the Reform movement that there is a need for basics, for more informality and as well, for a greater variety of educational programs, Zeplowitz said.

He also feels that the community has changed. "There is no longer the same sense of yiddishkeit" that existed 40 years ago, when most Jews here were either immigrants from Europe or only one generation removed from Europe.

He hopes to offer a greater variety of services to meet people's needs, including study groups, programs for seniors, as well as "something of interest for everyone" so that all congregants can take an active role.

Content to settle here with his wife and their two small daughters, aged three and two, Zeplowitz said that one reason he chose Hamilton was that he had "a sense that there is a real potential for growth here."

He likes the diversity of the local Jewish community and he has also found "a certain warmth here that I haven't felt in a long time."

So far he's been too busy getting acquainted with his new congregation and getting organized, but once settled in, Zeplowitz intends to become a fully involved member of the Hamilton community.

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Organizations and People

Splits over use of "imprecise" language

Panel differs over suitability of Meech Lake Accord

By
GIL KEZWER

TORONTO —

Can one say 'yes' to Quebec and 'no' to the Meech Lake Accord? As with the rest of Canada, a panel of four politicians and lawyers debating this question at the Bernard Betel Centre recently was unable to achieve a consensus.

The first speaker, Sen. Gerard Beaudoin, a former dean of the faculty of Law at the University of Ottawa, argued Meech Lake enshrines what the rest of Canada already recognizes - that Quebec is a sociologically distinct society. "The problem is if we should say so in the Constitution, and if so in the preamble or the body itself."

Beaudoin noted debate in recent months on the proposed constitutional reform has focused almost exclusively on the distinct society clause and the Charter of Rights and Freedoms. Discussion of the accord's four other provisos - concerning the appointment of senators and judges, federal spending power, immigration, and a formula for amendment - has been neglected by this overwhelming concern over language and equality rights.

"We are not saying Quebec is superior or inferior, but merely distinct. Not more, but not less.

"Francophones outside Quebec say Meech Lake is not enough for them, though Ontario is making progress in this field. But at least they are gaining the declaration of linguistic duality in the Constitution. It's a step in the right direction."

Alluding to the spectre of a resurgent Quebec separatism, the senator cautioned, "Meech Lake is a good deal not only for Quebec but for all of Canada. If we don't enact it, we are missing a rendez-vous with destiny."

Ramsay Clark of York University's Dept. of History and author of Canada and the French Canadian Question agreed there can be no argument over the long-standing recognition of Quebec's uniqueness. That status, first formalized under the Quebec Act of 1774, was confirmed at the time of Confederation when Quebec was made the only officially bilingual province, he said.

But Clark was critical of the vague terminology of the accord. "We have introduced a phrase (distinct society) which is not legal but sociological. Previous recognition was specific and legally clear. This goes beyond what the Quebec government asked for. It was 'ratcheted up' in the negotiations."

If enacted, Meech Lake's imprecise language will be debated in the courts and Parliament for years to come, Clark cautioned.

"The indefinition of the accord will lead to greater disunity," the historian said, concluding it is a "good first draft."

Former Progressive Conservative party president Michael Meighen responded, "What's so terribly wrong with being imprecise? What we risk now is throwing away this absolutely terrific agreement. It's not made for Quebec. It's made for Canada. This 'distinct society' is an interpretive clause, just like multiculturalism. Let us not pick it to death."

Meighen detailed efforts to renew federalism since the defeated 1980 Quebec referendum on sovereignty association. "Any agreement we do get is worth treasuring."

The last speaker, Marilou McPhedran, a lawyer like Meighen and Beaudoin, returned to the problem of employing deliberately vaugue wording for legal purposes. Section 15 of Canada's new 1982 constitution provided a "vision of equality," she said. That equality clause could be undermined if Meech Lake goes ahead with its imprecise language.

McPhedran called Meech Lake "a deal made by 11 privileged white males" without consulting the people, and urged further democratic public involvement in the process of constitutional amendment.

Judging by audience reaction and questions from the floor, the crowd of 400 senior citizens and politics and history students from Thornhill Secondary School were as divided on the merits of the proposed constitutional reform as was the panel.

Shabbaton scheduled

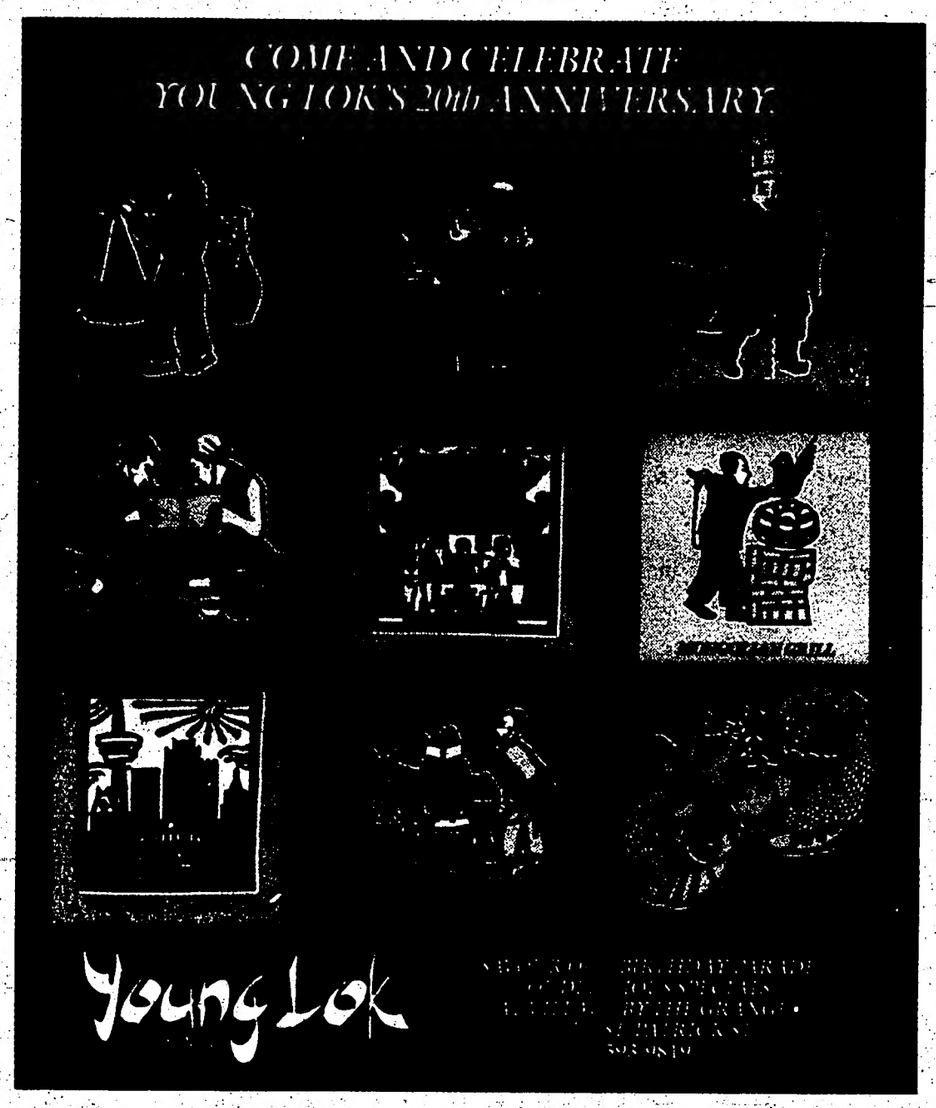
TORONTO —

The National Conference of Synagogue Youth will be hosting a junior regional shabbaton on Jan. 19-21 at the Beth Israel Synagogue in Montreal. All Jewish youngsters in Ontario and Quebec Grades 6-8 are invited to attend.

A spokesman for NCSY, the youth arm of the Union of Orthodox Congregations, said that the shabbaton will be "an opportunity to meet many new friends from throughout the region."

Advisors and leaders have arranged a program tailored to the specific needs of this age group. Activities will include "a traditional Shabbat experience, good food, music, and sports activities."

For more information, call Ralph Tammam at the NCSY Centre in Toronto, (416) 782-4426. In Montreal, call Lyle Yellin, (514) 744-8944.



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Organizations and People

Women view Half the Kingdom film

Jewish values, feminism are debated

By
RANDI DRUZIN

TORONTO —

The plight of modern Jewish women as they attempt to reconcile traditional Jewish values with the tenets of modern feminism, was the focus of the film Half The Kingdom and the debate which followed the recent screening.

The film, directed by Francine Zuckerman and Roushell Goldstein, was attended by hundreds of women at the St. Lawrence Centre. Of the seven women portrayed in the film, three sat in as panelists for the audience discussion which followed. This question-and-answer period became highly-charged as members of the mostly female audience addressed panelists, who amongst themselves, had conflicting views.

One of the issues addressed was the practice of separating men and women in congregations of Orthodox synagogues. Panelist Michele Landsberg, a prominent Canadian journalist, author and activist, criticized the practice, mechitza as "descriminatory and full of contempt."

Landsberg recalled an earlier sojourn to Me'a Shearim in Israel where she claimed she was offended by "the contemptuous way" in which women were treated in this ultra-Orthodox community.

Landsberg was challenged by fellow panelist Norma Joseph, a Jewish feminist, scholar, teacher and activist. Joseph expressed her approval of mechitza claiming such distinctions are "human and proper.

"I look at this separation as a chance for me to focus on me as a Jew," she told the audience. "The mechitza ensures that every woman must stand before God alone rather than as the wife of someone else."

Joseph defended her support of traditional Judaism when debate heated-up over a Jewish prayer recited daily in which a Jewish man thanks God that he is not a woman. Joseph confessed that she often finds Judaism and feminism difficult to reconcile. However, she described her loyalty to traditional Jewish values as wearing a piece of clothing which "fits but itches sometimes."

Joseph found opposition from panelist Naomi Goldenberg, professor of religious studies at The University of Ottawa, and author of Changing of the Gods, and Feminism and The End of Traditional Religions.

Goldenberg, who introduced herself as a Jew, a feminist and an atheist, expressed her belief that women are significantly excluded from traditional Judaism.

When a women in the audience identified herself as an assistant rabbi and claimed she had never felt excluded from Jewish institutions Goldenberg responded, "When you are senior rabbi I'll applaud. The power structure in Jewish institutions is the same as it is in most other institutions — male dominated."

Although the panelists disagreed upon the way in which feminism could and should be reconciled with Judaism, all agreed that the time has come for Jewish women to change.

When an audience member stressed the importance of 'gentleness' amongst Jewish women, Landsberg responded, "Jewish women need to adapt creativity and vigor, not gentleness. Energy, not passivity, is what is needed to make things new." On this point Joseph agreed with Landsberg saying, "The need to be gentle has silenced women too long."

Manning the phones at the recent State of Israel Bonds Phonathon are (from left) members of the New Leadership Division Peter Kirsch, Bob Ziner and Malcolm Silver.

Telephone blitz was organized by Israel Bonds

TORONTO —

A phone blitz to help reach the goal of $10 billion of State of Israel Bonds sold since 1951 was held in Toronto recently by members of the New Leadership Division.

Those manning the phones were asking people who pledged for purchases of the Bonds to turn the commitments into cash.

The same campaigns are being organized all over North America, Europe and Latin America to reach the $10 billion figure before the end of 1989.

In Israel, there is a reported 10 per cent unemployment level in the development towns, and cash is urgently needed to help create employment opportunities. As well there is an urgent need for jobs and housing for incoming Soviet Jews.

Wrong director

TORONTO —

In a story ("York Arab students agree to withdrawal of pamphlet") in the Dec. 14 issue of The CJN, Menahem Neuer was incorrectly identified as the director of York University's Jewish Student Federation.

Claire Sookman is the director. Neuer is program director.

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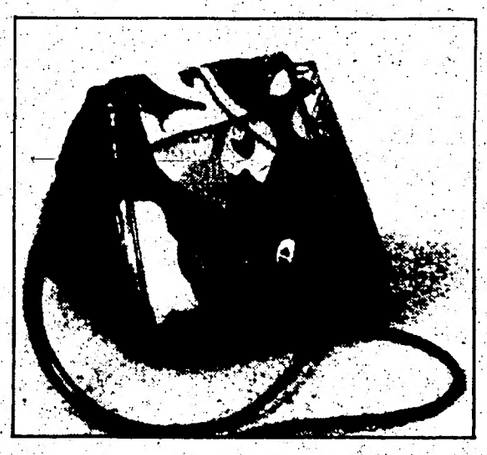

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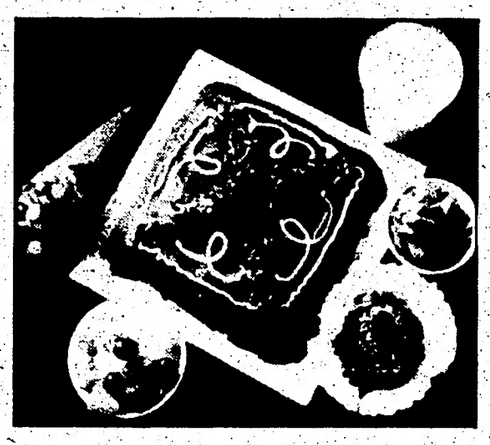

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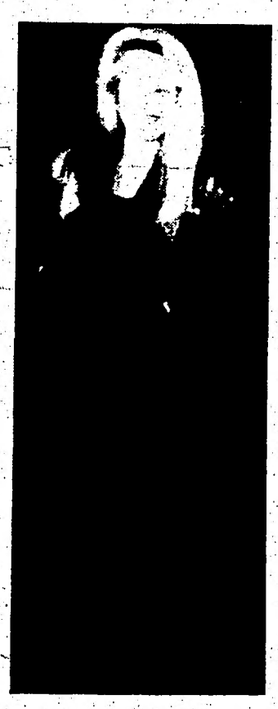

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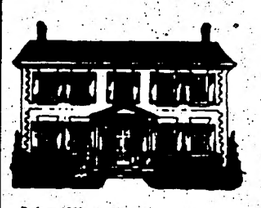

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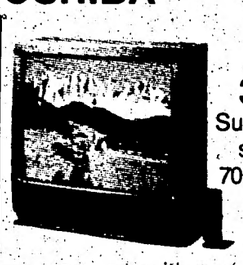

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Organizations and People

No contradiction between work, religion

Jesuit magazine has a Jewish editor

By
BEN ROSE

TORONTO —

Robert Chodos, 42, a Jew, is editor of Compass, a Jesuit Journal.

He teaches Hebrew to children at Temple Sholom in Kitchener where he and his wife, the former Andrea Leis of New York, who teaches Jewish studies there, are active members of this Reform Temple. They live in New Hamburg, near Kitchener.

One day, Chodos, a freelance writer and editor, got a call from Michael Czerny, a Jesuit, director of the Jesuit Center for Social Faith and Justice.

"He said they wanted to change Compass to appeal to a wider circle of readers," Chodos said. "He wanted to know if I was interested. It came out of the blue, it's the last thing I'd have ever thought of.

"He said they wanted to appeal to Catholics, other Christians and secular Canadians. I said, 'I'm not a member of any of those groups, I'm a Jew,' and he said, 'If it's no problem to you, it's no problem to us.' "

The Compass editor was born in Montreal the son of Louis and Constance Chodos. He attended the Adath Israel Day School, both elementary and high school.

The soft-spoken editor says there is no contradiction in his work and his life as a Jew.

The issues of social justice his journal deals with are similar to the ones that are discussed by members of Temple Sholom, he said.

The November issue of Compass (it is published six times a year) has a Jewish-Christian exchange on the Holocaust, Christianity, anti-Semitism and Israel. The Jewish writers taking part are Emil Fackenheim, Rabbi Dow Marmur and Abraham Rotstein.

"The first three Jews I approached agreed to take part, but I had to contact a lot of Christians before finding three for the symposium," Chodos said. They are Father John T. Pawlikowski and Dr. Franklin H. Littell, both members of the United States Holocaust Memorial Council, and Leo Serroul, a former Jesuit and Compass associate editor.

An editorial in this issue, written by associate editor Sister Stephanie Vincec, calls on Christians to atone for the Holocaust.

"Efforts to atone for the Holocaust are key to successful reconciliation," she wrote. "The process of atonement and acceptance may take a long time, but it is the only way to bring the Jewish-Christian relationship to full mutuality."

Other articles in the issue include an essay by Jewish-born Cardinal Jean-Marie Lustiger, archbishop of Paris; an assessment of the Nazi war criminal situation in Canada by Ottawa journalist Adam Zachary, and four accounts by Holocaust survivors.

Jewish-Christian relations, along with other interfaith and ecumenical issues have been a continuing focus of Compass.

In one of the sections of the symposium on Jewish-Christian animosity, Father Pawlikowski calls for a Jewish response to recent Christian initiatives towards Jewish-Christian "bonding." But Fackenheim, himself a survivor, says recent Christian action makes this difficult.

He referred to the Pope John Paul II raising the prestige of Austrian President Kurt Waldheim and receiving Yasser Arafat without publicly urging him to abrogate the PLO covenant.

"When I then rehear the screams of the children who were thrown into the Auschwitz fires without being killed first, and this for no reason other than their Jewish birth — then for me more than half a century of Jewish-Christian dialogue turns into dust and ashes."

In his reaction to the idea of Christian-Jewish "bonding" Marmur said it is made difficult by the statement by the Pope that Jews have forfeited their claim under the original covenant with God and to the Polish cardinal's less than understanding reaction to Jewish protests against the continued presence of a Carmelite convent at Auschwitz.

Chodos became editor of Compass three years ago. In the 1970s he wrote for the Last Post, a radical magazine in Toronto. He is a contributor to the alternative This Magazine, doing a news section called Briefing. With collaborator Ray Murphy he has written several books, including The CPR: a century of Corporate Welfare, a biography of Brian Mulroney, and in the last federal election campaign he published Selling Out, an assessment of Mulroney's first four years in office.

It was Mark Starowicz, executive producer of the CBC's The Journal, whom he knew at the Last Post, who recommended Chodos for the job.

Chodos said he is able to do his work from his home in New Hamburg using a computer, a modem and a fax machine. He doesn't in the least begrudge passing up the trips to downtown Toronto, where the Compass office is located.

B'nai Brith Baseball League tosses out its annual awards

By
AVI HYMAN

TORONTO —

B'nai Brith's annual Baseball League awards banquet drew close to 400 at the Constellation Hotel recently.

"B'nai Brith Baseball is celebrating its 29th season this year," said guest host and radio personality Lee Marshall. "Going back 29 years ago, there were six teams with approximately 70 players and coaches.

"Today, B'nai Brith Baseball is the largest organized men's baseball league in North America and we're proud of it. We are 102 teams with approximately 1,500 active players and coaches," added Marshall.

"The mandate of Canada's senior Jewish organization is to fight anti-Semitism and support Hillel and BB Youth Organization, but mostly it's old friends who enjoy each other's company," said Ben Libman, member of the Board of Governors of BB Canada.

Frank Dimant, who, among other roles, is executive vice-president of BBC, took time out to thank those baseball players who rallied on a moment's notice against an anti-Semitic incident which took place in rural Ontario not long ago.

"Thanks to those of you who came out to protest the skinheads. We may need to call upon you again," Dimant told the revellers.

Lionel Fishman was this year's winner of the Charles Goldlust Memorial Award "for the player most exemplifying the ideals of BB."

Fishman made a special presentation of a sportsmanship award to Henry Shapiro (in absentia) for his lifetime contribution to B'nai Brith sports.

Former Canadian Football League all-star and now director of marketing for the Toronto Blue Jays, Paul Markle, was the special celebrity speaker.

Markle came out to thank everyone for supporting the Jays in their pennant race and to share some funny anecdotes.

"I recall one incident with former Blue Jay Jesse Barfield who was taking batting practice before an important game once," said Markle.

"Then-manager Bobby Cox said to him as he was walking back to the dugout, 'We need a big game from you, Jesse,' to which Barfield said, 'Don't worry about me, I'm walking with the Lord,' " Markle continued.

Cox's reply was, "I'd rather you walk with the bases loaded."

Markle received a rousing round of applause when it was announced that he would take no fee from B'nai Brith for speaking.

Joining Libman, Dimant, Fishman and Markle at the head table were League commissioners Gary Barnartt, Jeff Albaum, Bill Dolman, Mark Spergel and Joel Ostrof.

Nine lodges captured 14 conference championships in two different divisions.

Represented were: Leonard Mayzel, Forestdale, Thornhill, Upper Canada, Judea, Toronto Freedom, Maccabiah, Toronto/Eglinton, and Manor Lodges.

In the Fast Pitch division, pitchers Sheldon Taerk, David Katz, Sid Lederman, Leslie Silverstein, and Ron Sturge won Most Valuable Player awards. Other MVP winners were Ritchie Lanys, Mike Horowitz and Brian Habert.

In the Slow Pitch division, pitchers Alan Halpert, Wayne Chusid and Michael Lockwood won MVP awards. Other MVP winners were Hartley Cohen, Jeff Cohen and Chuch Eisen.

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Garbage normally collected on Tuesday will be picked up on **Thursday, December 28.**

There will be **NO** BLUE BOX AND NEWSPAPER collection on **Wednesday, December 27.**

Garbage normally collected on Thursday and Friday will be picked up on **Friday, December 29.**

Garbage normally collected on Monday (January 1) will be picked up on **Tuesday, January 2.**

Garbage normally collected on Tuesday (January 2) will be picked up on **Wednesday, January 3.**

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Organizations and People

Levinters are winners of Canada Volunteer Awards

TORONTO — Murray and Adrienne Levinter of Toronto have been awarded Canada Volunteer Awards for their work with Baycrest Centre, Health and Welfare Minister Perrin Beatty announced recently.

Beatty said that their "commitment toward this organization (Baycrest) and their community is inspiring. Both of them have always displayed a deep concern for the elderly and were instrumental in initiating new programs at the Centre."

Mr. Levinter served for over 10 years on the Board of Directors of the Metropolitan Association for Retarded Children, and was involved in numerous other organizations such as the Toronto Shriners Club, the Canadian Shaari Zedec Hospital and the Royal Arch Masons of Canada.

Mrs. Levinter was instrumental in establishing support systems for various needy groups within the Jewish community and contributed enormously through the Volunteer Department of the Baycrest Centre for Geriatric Care and the women's Auxiliary.

A ministry press release said that "this award is designed to recognize those Canadians who have made an outstanding voluntary contribution in improving the health and well-being of their fellow citizens. Although it is a national award, it recognizes special efforts made at the local and regional level."

Candidates for the Canada Volunteer Award may be nominated by individuals or organizations. Information on the program and nomination forms are available from the Secretary, Canada Volunteer Award Committee, Health and Welfare Canada, Ottawa, K1A 0K9.

Israel symposia are urged

LONDON, Ont. — The growing need for information and education regarding the complex Mideast situation is obvious in the Ontario Jewish community, says Naomi Jacobs, co-chairman of the Community Action for Israel Committee of Canadian Jewish Congress, Ontario Region.

Addressing a meeting co-sponsored by the CAIC, the London Jewish Federation and Hadassah-WIZO of London, Jacobs emphasized the necessity for a series of symposia on Israel planned for several Ontario Jewish communities. The London event was the first in the series.

"We feel this particular project is an excellent means of communicating Israel's position and understanding the current state of Canada-Israel relations," she told an audience of 40 persons including representatives of various communal groups and students from the University of Western Ontario.

Jacobs and Ben Prossin, director of the CAIC, led a media workshop at the symposium. Other speakers included Paul Michaels, communications director of the Canada-Israel Committee, Simon Kahn, associate director of the CIC Political Bureau, and Gerald Enchin, executive director of the London Jewish Federation.

Prossin indicated plans to conduct similar symposia in 1990 in Hamilton, Kitchener and Windsor, as well as Toronto.

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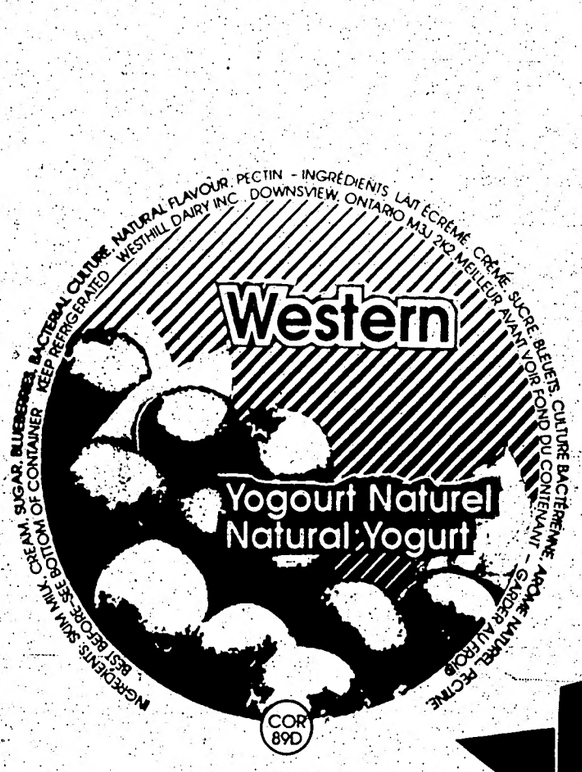

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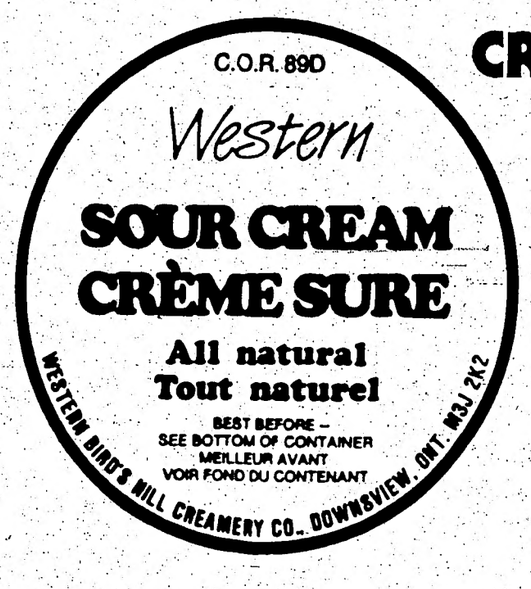

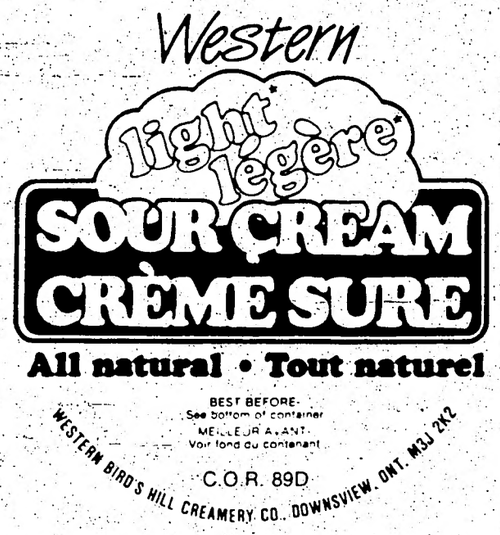

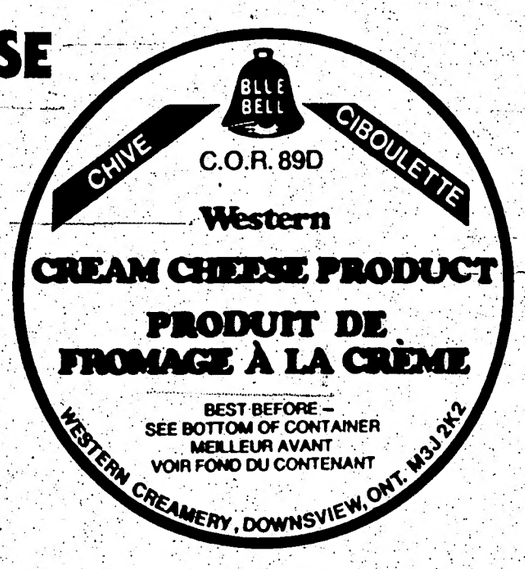

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Organizations and People

400 arrested on trumped-up charges

Tragedy of Soviet-Jewish literary figures recounted

By
ANCIL KASHETSKY

TORONTO —

Between 1948 and 1952, over 400 leading Jewish poets and authors in the Soviet Union were arrested on trumped-up charges and tried in secret, Toronto lecturer Ben Kayfetz said recently.

Kayfetz, speaking at a Shaarei Shomayim Brotherhood breakfast on Jewish Poets & Authors Slaughtered, said all the Jewish writers were found guilty of treason and most were later executed by firing squads.

"In truth, their only crime was their Jewishness," he said. "They were loyal Soviet citizens, either members of the Communist party or pro-Soviet in their writing."

Kept in prison until their trial in August 1952, the writers were accused of plotting to set up a Jewish state in the Crimea, said Kayfetz.

A paranoid Joseph Stalin saw enemies everywhere, he said, adding that although many of Stalin's non-Jewish associates, Bolsheviks and Trotskyites were purged, Jews were particularly suspect to him.

He named theatre director Shlomo Michoels, poets Itzak Feffer, Peretz Markish and novelists David Bergelson and Leib Kvitko as the most well-known victims of Stalin's purges between 1948 and 1952.

Kayfetz said there are no transcripts of the secret trials and the exact number of victims is hard to determine. Relatives received apologies from the state after Stalin's death in 1953, he added.

"From a Soviet point of view, most Jewish Communists were politically blemished from the start, having been members of Jewish organizations such as the Bund or other Jewish nationalistic causes," Kayfetz stated.

Four years later at the 20th Party Congress, Kruschev criticized the brutality of the Stalin period but did not name the Jewish victims, Kayfetz said.

In the Prague Trials of 1952 in Czechoslovakia, a country then under Soviet domination, 12 men, nine of whom were Jewish, were accused of working for the Americans and supplying arms to Israel.

In the so-called Doctors' Plot in 1953, a number of doctors, predominantly Jewish, were accused of conspiring to poison Stalin, said Kayfetz. These doctors were arrested and brought to trial but fortunately Stalin died in March of that year.

Stalin's death brought the end of the firing squads, but anti-Semitism persisted in the form of Nazi-like propaganda, he said.

Kayfetz said the executions of that period were not a sudden event without precedent but part of a continuum that goes back to the October revolution in 1917.

"Looked at positively, the 1917 revolution ended czarist rule, suppressed pogroms and outlawed anti-Semitism, but from a negative side, it outlawed all religions, Judaism included, and did away with all synagogues and community organizations," he said.

Under Communism, anti-Semitism was illegal, but it went underground only to surface in times of trouble, Kayfetz said.

He said glasnost has stimulated a rebirth of Jewish pride and culture in the Soviet Union. However, he added, Jews are also experiencing a more open anti-Semitism and there is uncertainty whether the future bodes well for Russian Jews.

Asked why Jews were able to attain prominent military positions in the Red Army during the Second World War, Kayfetz said Jews advanced quickly then because many were better educated than the average Russian. This has not been the case since the war though, he added.

Ralph Burke, Brotherhood chairman, hosted the event. Joel Miller, Brotherhood treasurer, presented Kayfetz with a certificate for trees planted in his name in Israel.

Anti-racism stance is necessary, school board conference is told

By
DORIS STRUB EPSTEIN

TORONTO —

Multiculturalism is blind to the pain of discrimination and ineffective in combatting racism, says former educator and race relations activist, Charles Novogrodsky.

Novogrodsky spoke recently at the first race relations conference organized by the Toronto Board of Education, telling his audience that racism is seldom acknowledged in multiculturalism, and not naming it allows people to pretend it doesn't exist.

He believes society must go beyond multiculturalism and develop an anti-racist outlook.

"An anti-racist outlook is an advance on a multicultural outlook because it raises issues of an institutional kind of discrimination and also raises, in a very deep way, questions of racism against people of color," he said. "These two ingredients are missing from multiculturalism."

Novogrodsky finds three outlooks exist among Canadians. One is the assimilationist, Anglo-Canadian point of view. "It yearns for Anglo-Canadian conformity. It seeks a Canada that never was," he said.

The other is multicultural. For the past 20 years multiculturalists have celebrated differences, but ignored discrimination and racism, he said.

Finally, anti-racist thinking, which is pro-active, and aware of the "Anglo-conformist assumptions buried deep in everyday life. The anti-racist assists others in locating and giving racism a name and seeks the removal of social oppression in the public sphere."

Novogrodsky, 41, moved to Toronto from the United States in 1968. He was born and raised on a farm in New York state. His family was among the first Jewish farmers in the U.S. The Jewish Agricultural Society often sent other Jewish farmers to them for advice. This included training for those that wanted to go as chalutsim to work the land in Israel.

Novogrodsky, or Charlie as most of his acquaintances call him, works as a consultant in race relations and human rights. He consults to organizations and institutions "who want to make their operation more reflective of the population in Metro and discrimination free.

"It is important that anti-Semitism as a social problem be on the anti-racist agenda," Novogrodsky said in an interview. "In fact the Jewish community has had a partial relationship to multiculturalism and racism. They were leery. They felt anti-Semitism might get lost in other groups' issues. That partiality should be overcome. There's work to be done on both sides."

Children at the Alyn School in Jerusalem.

Money goes to Jerusalem hospital

Alyn raises over $150,000

By
CAROLYN BLACKMAN

TORONTO —

Thanks to the hard work and dedication of a handful of women, Torontonians are becoming more and more aware of Alyn, Israel's only orthopedic hospital and rehabilitation centre for physically handicapped children.

At a recent gathering at the home of Israel's Consul General, Benjamin and Ruth Abileah, public relations director of Alyn, Brenda Hirsch commended Canadian Friends of Alyn for the funds it has raised for the hospital. "Under the direction of president Susan Speigal and vice-president Valerie Sloman, Canadian Friends of Alyn has raised over $150,000 for our hospital," said Hirsch.

Alyn is an acronym for the Hebrew Agudah Le'ezrat Yeladim Nachim — organization to aid handicapped children. It is a non-profit organization that treats and cares for children regardless of religion or ethnic background who suffer from crippling diseases or trauma after accidents.

The ultimate objective of Alyn is to rehabilitate its youngsters so that when they leave the hospital they are equipped to function in the outside world as productive and, where possible, independent citizens. The rehabilitation program is geared toward this end and each department works to maximize the potential of every child.

Departments at Alyn include physiotherapy, occupational therapy, social work, psychology, music therapy, and sports and recreation.

Hirsch told the gathering that what is particularly special about Alyn is the atmosphere of hope and optimism that prevails. "We place emphasis, not on what the children don't have, but rather, on what they do have."

Hirsch played an emotional video entitled Beating the Odds that showed how various Alyn patients have indeed beaten the odds by leaving the hospital and going on to become useful, productive Israeli citizens.

Hirsch explained that the majority of Alyn's patients, apart from being amongst the most severely physically handicapped in Israel, are also from socially and economically deprived families. "We often act as these children's family, and on top of medical needs have to offer everything they need on every level."

She said that Alyn has a school on the premises and the staff is proud to note that two-thirds of the children have been integrated into Jerusalem schools. "As well, they are educated socially, culturally and spiritually. We are very pleased to have the only shul of its kind in the country."

Erwin Schild, rabbi emeritus of Adath Israel Synagogue said that when he visited the hospital he felt "the whole place was infused with love. It was one of our greatest experiences in Israel."

Hirsch said that Canadian Friends of Alyn desperately needs volunteers to come up with fund raising ideas and see them through to fruition.

For more information call Canadian Friends of Alyn at 785-3991.

School's role is cited by U.S. ambassador

JERUSALEM —

U.S. Ambassador William Brown recently told a Canadian mission visiting Boys Town Jerusalem that the school will play a significant role in helping train and absorb young men among the Russian Jewish immigrants expected to arrive in Israel in substantial numbers in the near future.

Speaking in Russian to a young Russian immigrant student, Marek Babel, the U.S. envoy said the school and its student body were unique. Marek, a 1987 immigrant from Moscow, who will be studying Applied Engineering in the Faculty of Mechanics, presented Ambassador Brown with a ritual lamp made by using the school's advanced computerized equipment.

Speaking in Hebrew, as well as English, Brown noted that Boys Town Jerusalem "had a fine record with newcomers from Arab lands and Ethiopia." He told members of the 4th invitational mission that he was proud of the support they gave to the school.

The 40-year-old school, located on an 18 acre campus in Jerusalem, trains 1,500 students from junior high grades through engineering college. Aged 12 to 20, students receive training in religious studies and computerized technology, computerized typesetting, electronics, precision mechanics and computer aided design and graphics.

The school was the first to offer courses in computerized typesetting, as a result of a gift of advanced equipment in this field contributed in honor of the late Saul Simkin of Winnipeg. It remains a leader in training in this field and operates a job printing offset plant doing job printing for commercial clients and many academic institutions.

Soviet Union liberalization helping E. Europe: Cotler

[Cont'd. from page 1]

should be free to emigrate when and where they wish.

That point seems to be producing an international fallout, Cotler said. The loosening of bonds in Eastern Europe, and even Syria and Ethiopia, may be traced to the Soviet liberalization, he suggested.

Cotler said the recent creation of the Canada-Soviet Business Council would not have been possible without the liberalization within the latter country. He lauded Albert Reichmann, who signed the agreement on behalf of Canada, for doing so while wearing a kipa, an outward manifestation of his Jewishness.

Cotler said he expected that within a matter of days, 100 Soviet Jewish cultural associations and other groups would meet for the first time to create a new Soviet Jewish Congress.

Turning to manifestations in the Soviet Union of ethnic tension and violence and possible repercussions for Jewish communities there, Cotler said large numbers of Jews are applying to leave now because they are concerned that, with the rapid changes and resulting economic disruptions and hardships, they might again become "targets" for other nationalities.

He said that despite the existence of chauvinistic groups like Pamyat, there has been a dramatic lessening of "institutionalized anti-Semitism."

The Soviets, he acknowledged, are applying laws unevenly when it comes to Pamyat's activities.

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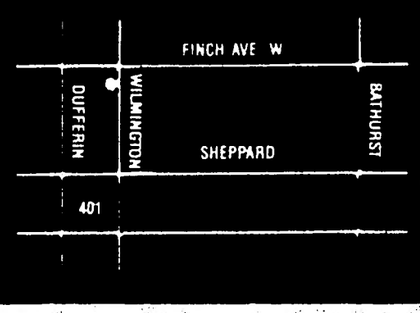

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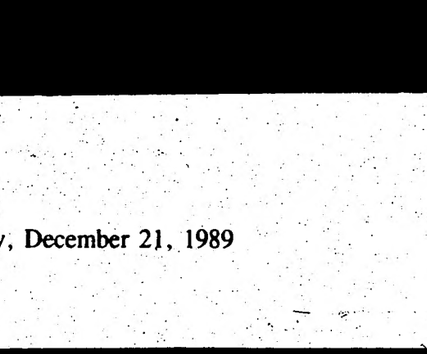

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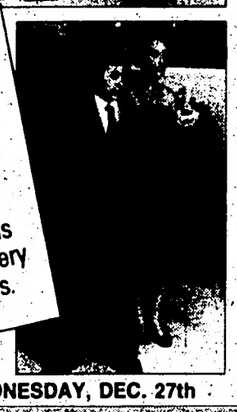

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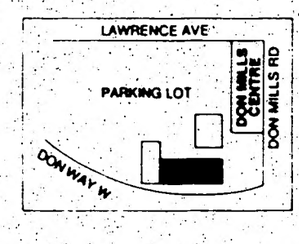

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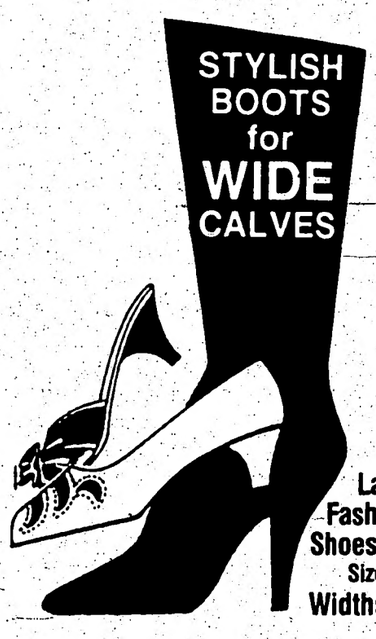

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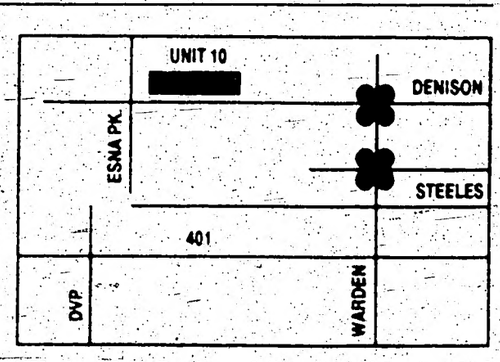

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Wool Bureau names finalists for its annual prestigious award

By
MARIE MOORE

The nine finalists for next year's Woolmark Awards were announced last week in Toronto at a special High Tea reception.

The nine finalists chosen by a five-member jury were: Lea-Ann Belter, Sasan Ioi, Pina Lisi and Franco Mirabelli, all of Toronto; Deidre Hackman of Edmonton and Hilary Radley, Maryse Roye and Marie Saint Pierre, all of Montreal.

The nine finalists will now produce pure wool Fall collections for presentation and final judging at a special gala event in Montreal that will be held in conjunction with the Canadian International Womenswear Show next March. Previous galas have kicked off Toronto's Festival of Canadian Fashion.

During an earlier reception (held in Montreal for current Woolmark Award winner Pierre Poisson), the "godmother" of the awards, Marina Sturdza, said: "This event is of the upmost importance in our industry.

Pierre Poisson

"It is, afterall, an award to celebrate, showcase, assist and support the best in young Canadian design. Our current winner, Pierre Poisson, has also reminded us that Quebec is very rich in talent and deserves our attention."

Asked why the Wool Bureau had not chosen a cash prize for its winner, Sturdza replied: "I have often seen people win $1,000 or $2,000 and then disappear. We (at the Wool Bureau) prefer to support our winner's talent and efforts for a full 12 months.

"Our aim is continuous; it is very much not in the Woolmark Bureau's style to give temporary support. We prefer to give a lot more.

"And I'm very proud to say that it is not done for the glory of publicity. The Woolmark people spend about a half a million dollars every year in support of this commitment. Very few people even realize just how extensive the project truly is."

Poisson will tour every major Canadian city before his reign is over as will next year's lucky winner. He had already visited Edmonton, Toronto, Calgary and was in Montreal at the time of the interview.

"I still will go to Halifax, Ottawa and Quebec City from here," Poisson said.

"I am learning how to deal with the media, too. Each interview has something different to offer and to teach. As well as helping my name to gain recognition across the country, it also helps to give publicity for the winners to follow. That will guarantee them a better chance for success.

"For my own part, my store in Victoriaville (Que.) is moving to a new location, but still in town. That is my home and it will remain so. But, I am retailing in more stores now."

Actually, about 12 to 15 boutiques will carry Poisson's Spring collection. For now, it's just in Quebec, but he hopes to be represented soon all across the country.

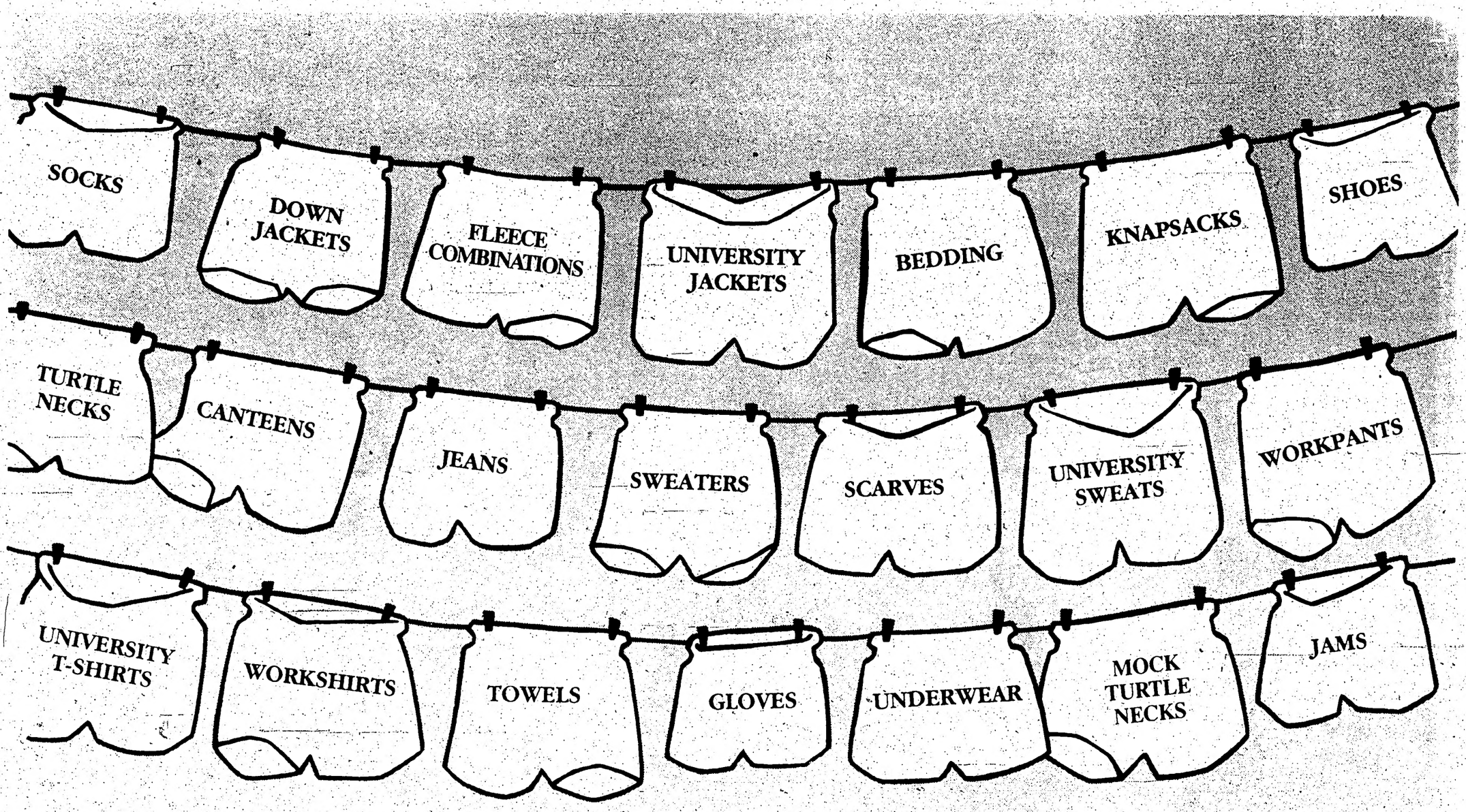
As an example, he said that Calgary was incredibly receptive to his line while Vancouver loves different things.

"They have that whole West Coast thing out there, you know. I believe we will sell there.

"Everything seems to be happening for me. Things explode. It's lucky and it's wonderful. I'm very happy. It's still difficult for me, financially, but much better in other ways. I am a humble person, but I know that I can be a great designer someday.

"These Woolmark Awards are very well-organized. The people seem genuinely interested in helping me. I am just so impressed with them. I can't tell you just how much!"

Knitwear designer Donna Stephens created this cross-over wrapped bodice dress in a new shade called raspberry. The dress also features a dropped, full skirt. *See story and picture on page 46.*



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Fashion

Knitwear designer chooses "berry" nice colors

Stephens producing much more than sweaters

By
MARIE MOORE

Raspberry, blackberry, blueberry and strawberry — the new Donna Stephens Canada Fall '89 collection is harvesting a garden full of favorites for your fashion palette.

Using cashwool a 100 per cent, super-soft Italian import also found in Calvin Klein and Donna Karen groupings (only these three North American labels will include the fabric in their fall line), Toronto-based designer Donna Stephens will bring an international perspective to her Canadian clients.

"I'm more into dresses, especially two-piece dressing, this season. I believe that the jacket and skirt look is what people want to wear. I even changed the name of my company, eliminating Knitwear and substituting it with Canada because the former title implied sweaters (we're so much more than that) and because we are proud to promote ourselves as Canadian in the U.S.

"Being Canadian has become a definite selling point down there. As Canadians, they know we provide excellent quality and that we're nice to do business with," Stephens said.

What is your reaction to the free trade issue and the third-country origin quotas that have so many wool product manufacturers concerned?

"I'm very lucky that I buy yarn (in Europe) and make up my own fabric here. Therefore, none of the restrictions apply to me. I feel sorry for people who have to buy fabric, very sorry. We must develop the textile industry here, if they're going to survive.

"As for the quotas, we got them because when it comes to dealing with the U.S., everybody gets a quota. It's protectionism; nothing more, and it shouldn't be taken personally," she said.

"We need it here, and in that respect, Canadians could learn from our southern neighbors. I don't believe we can fill those quotas anyway, at least not for a while.

"Americans will not let any country bring more than a certain amount of foreign (third-country origin) merchandise in the back door when they can bring it in at a profit, through the front door. They will not change that policy for anyone, not even Canada."

Stephens will focus more on the U.S. market because she suspects she will lose some sales here when cheaper American goods arrive on the market. By sheer weight of numbers, her company contends that the American market is where the growth is.

"I also feel that the ladies' fashion industry has fallen off right around the world this season because women's attitudes have changed about clothes and lifestyle. Some of my colleagues have reacted by promoting a more conservative fall collection. That's alright to a point, but there's a very thin line between conservative and boring!

"Women are buying fewer clothes and better clothes — in styles and quality that will last — but that doesn't mean they can be boring," she said.

"Because of all this, there is no one safe direction for designers anymore. Anything goes — we can't tell them what to wear, only listen to what they want. It's more of a challenge and if you can't deal with that challenge, you'd better get a different job.

"Designers need to develop their market, here and abroad. They need to study their potential and plan a strategy. We have a strategy here (at Donna Stephens Canada) and I believe it will work, but we only arrived at this point because we contemplated all the elements of the industry and it's direction," she added.

"Our first goal is to concentrate on exporting. We started in New England and we're establishing a good base there. Gradually, we'll move west, across the U.S. using our base in New England to our fullest advantage. We hope to continue increasing our Canadian sales (by introducing exciting new concepts in innovative designs) but I don't really think that's where the growth is for our product. I believe the American market will appreciate our garments more."

For Fall '89, Stephens has introduced wrapped-bodice dresses with dropped, full skirts and a unique cross-over bodice treatment which is achieved with a 120-inch matching scarf that can be worn in a variety of ways. A diagonally cut dress is also expected to sell well.

Trimmed and tassled shawls, medieval scroll accents which are knitted right into the fabric, convertible coats with buttoned-back collars and refined elegance in every silhouette are the key factors in Stephens' latest selection. It's a new approach with an old twist — "Give the people what they want and they'll find the money to buy it."

Donna Stephens utilizes a 120-inch scarf that is trimmed and tassled to enhance a knit dress.

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More than 5,000 buyers attended fall event

Womenswear show is scheduled for next March

By
MARIE MOORE

The next edition of the Canadian International Womenswear Show and Premiere Lingerie is slated for March 3 to 5 at Montreal's Place Bonaventure. A full program of seminars, fashion shows and special events is planned.

The September edition of the show attracted about 5,650 bona-fide buyers. Of these, at least 300 were American, marking an increase of almost 20 per cent from the previous event. Retail buyers from the United States included such noted stores as: La Grange, Georgia; Mansour's, Illinois; Evans, Marshall Fields and Sears Roebuck, Michigan; Gantos, Jacobson's and Winkelman's, San Diego; Ann Stuards, Los Angeles; Clothesline, Pittsburgh and Retail Ventures, New York; as well as three chains (Brooks Brothers, Van Buren/Carr and Associates and M & M Stores).

The consensus among Americans polled at the show was that Canada offered "fresh merchandise" and "something different to add to their apparel assortments" and "North American fashion with a French flavor."

In an interview following the event, co-organizer Chantal Tittley Moreault spelled out some of the logistics of the three-day affair.

"This show saw 293 booths, which promoted 600 labels from around the world. The space varied in cost from $17 to $21.50 a square foot for the participants. The event itself does not receive any monies directly from the Quebec government," she said, additing that it does contribute about $500 towards the price of space for members of the Quebec Fashion Apparel Manufacturers Guild. This group is part of the committee which liaises with the show's organizers.

Turnkey package

"Labels which want more than just space pay additional fees for a 'turnkey' package at the show. This gives them walls, garment racks, furniture, signage, electricity, carpeting and post-production clean-up.

"We use that money to pay for the cost of our seminars, buyers' night festivities, show staff, advertisement and promotional vehicles. Each participant benefits from those promotions ... literature is forwarded to 25,000 buyers and media representatives in Canada and the U.S. Some of it even finds its way to Europe.

"There are approximently 7,000 American buyers on our mailing list. More than 300 of them pre-registered this time. As well, about 500 Western Canada buyers are here, looking to purchase an Eastern flavor for their customers.

"This is paricularly impressive because of the fact that there is a very big show going on at the same time in New York. We had hoped that many of them would fly the short hop for a quick look, but our inclement weather had nixed that," Moreault said.

"We are also very proud of our foreign participation on the floor. We feel we are able to interest the Europeans because of the Fur Show, which has more or less become the blueprint of this event. It is the second most important of its kind in the world ... and especially well attended by the Germans, hence their participation here.

"In fact, the Germans have chose to exhibit here, exclusively in the North American market. The PROFEM delegation from France also shows in New York, so their being here is a compliment. The Mexicans (featured at the September collections) approach us.

Filled a gap

"After the show they held on their own last year, they decided it might be better to associate with an established venue and take advantage of a larger, more reciprocative audience. I think they've done a wonderful job here and surprised a lot of people with the quality of their garments.

"Italy has been talking about having a more significant presence here next year. I think that would be wonderful! We are also in the middle of discussing the possibility of doing more with Canadian designers and manufacturers from all across the country. At this point, about 70 per cent of our directory is Canadian. (The same statistic does not apply to floor-space.)

"I believe we have filled a gap here. Our aim, and I think we have already achieved it, is to show Canadian firms from all over the country to Canadian buyers from all across the land. Secondly, we want to give Canadian companies, as a group, a window to the American buyer," Moreault said.

With these two goals in mind, why has the Canadian International Womenswear Show had chosen to provide competition for Canadian designers with the participating German, American, Italian, French and Mexican labels?

"Well, you also want to offer whoever is shopping, a range of choices on an international scale. We feel that buyers want this. There are not that many shops who specialize in Canadian goods only.

"Prior to the show, in its gestation, our discussions reflected a need for a primarily Canadian venue — with approximently a 70-per-cent optimum. The other 30 per cent (foreign participation) gives the show prestige."

Does this mean that producers of the event believe that only European labels qualify as "prestige" clients?

Obviously, organizers feel the need to enhance their credibility with a heavy accent on the show's tie-in with European culture, as well as European garments. After speaking nothing but high praises of the show's progress during the last four seasons, this writer was extremely distressed to read the latest Canadian International Womenswear press release.

It states that in addition to offering Americans polled at the show "fresh merchandise and something different to add to their apparel assortments", the garments provided U.S. buyers with "North American fashion with a French flavor."

This statement was immediately followed by: "The Canadian International Womenswear Show is held twice a year in Montreal, the largest French city after Paris, well-known as a fashion cross-road between Europe and North America."

Couple this with Moreault's remarks in an earlier interview — "I think this show may be instrumental in educating Canadian designers and improving their product." One has to wonder if the real message here is that we should embrace more of the "French" influence which obviously plays such a strong part in shaping the culture and attitude in the second largest French city, after Paris — in order to earn international recognition.

One also must question what kind of an impression is forming in the minds of foreign press and participants when they receive press releases such as this.

Do they perceive the Canadian International Womenswear Show as a showcase for the North American extension of the French fashion industry (with a Canadian flavor), or vice versa?

As far as this writer is concerned, neither perception is valid. Of the 17 "top Canadian designers" listed as participants in the same press release, nine are based outside of "French" Quebec. All of them, including those from Montreal, have worked very hard to develop their own distinct styles and would probably be insulted to find they've been promoted as part of a "French" venue, rather than a Canadian one.

If we continue to present ourselves as mere extensions of other societies, who will recognize us as the Canadians that we are? What can we hope to offer the world market that isn't already there, if we put someone else's label on our product?

This show is not about the city of Montreal, or the fact that its organizers think of it as a "French" city. It's not about politics, either. It's about the development and promotion of the *Canadian* fashion industry.

It is not neccesary to validate the existence of this exciting group by enhancing their image with tidbits of foreign intrigue. Their designs can stand on their own. Therefore, it is the responsibility of prominent venues such as the Canadian International Womenswear Show to not only educate Canadians, but also to educate American and European buyers with the facts.

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Fashion

All-natural fibres utilized

Designer influenced by post-war era styles

By
MARIE MOORE

"The interaction between the innovative trendsetters and the designers who create what most women wear is a lot like the way I try to design my own collection," Antonio Azzuolo said.

"First of all, I want to capture my customer's attention with something different. Once I've accomplished that, I can tone it down to suit a slightly more general taste."

The Montreal-born designer who now lives in Toronto, where he has just completed an apparel design course at Ryerson Polytechnical Institute, loves clothes and their ability to inspire a woman's mood.

"Right now, I don't cater to a very large market. There are staples and specialized pieces within the line. Depending on what industry my customer works in, she might be able to wear them to work, but generally, they appeal to the woman who's looking for a specific look.

"I find myself referring to the post-war era and Dior's classics for inspiration. The '60s and '70s were a bit of a regression, when everyone wore the same thing. At least the '40s and '50s offered alternatives."

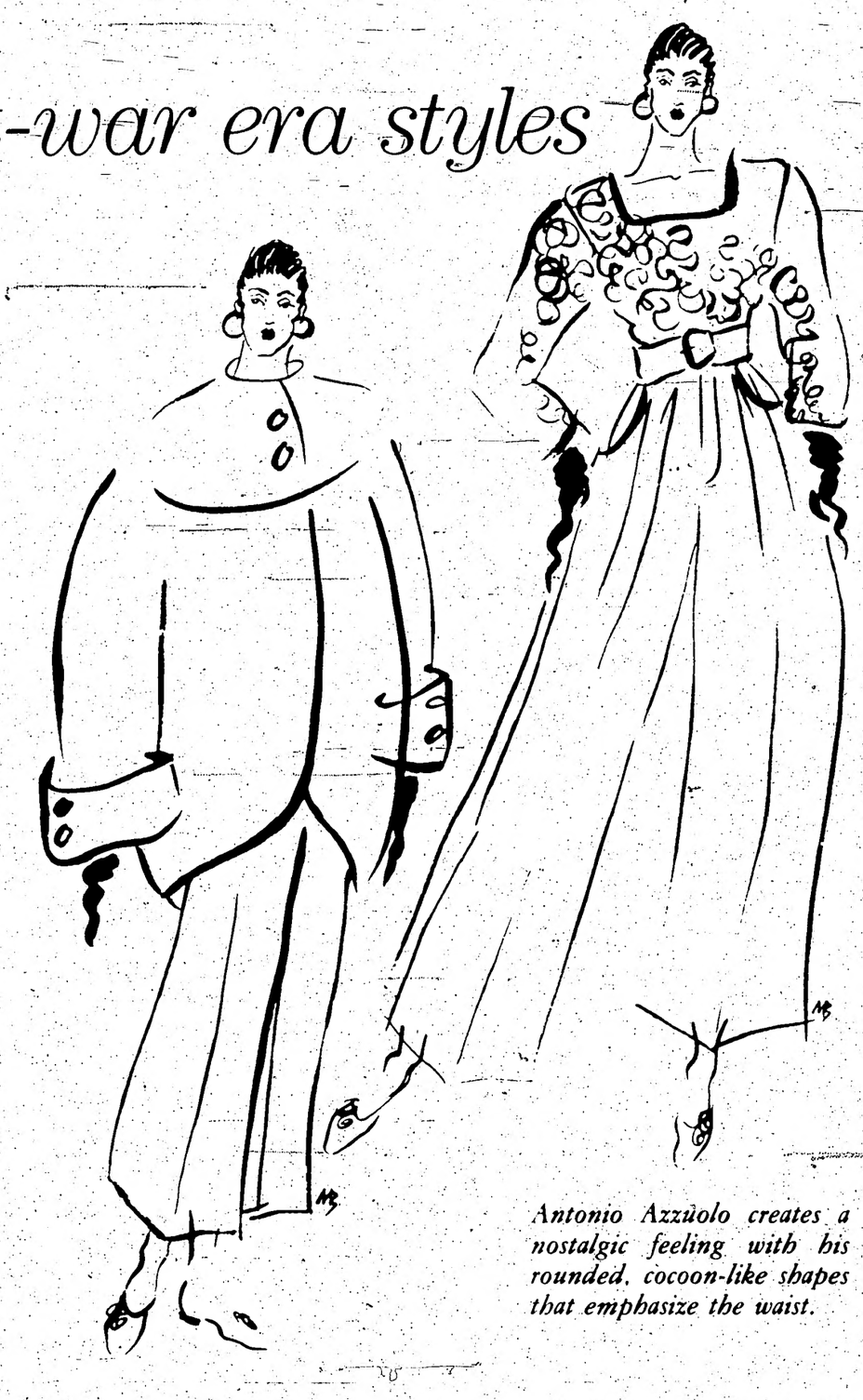
Azzuolo's variations in color extend to grey, moss, bark green, plum and black. His fabrics are all-natural fibres in worsted wools, flannels, Swiss wool, cashmere and 100-per-cent cotton.

"The weight of the wool works very well with my tailored silhouettes. There's a sense of ease in my clothes and that's why I like the Italian designers. I do my samples myself, having had the opportunity to take advantage of the facilities at Ryerson and now at the Incubator."

Asked how long it will be before he begins looking for financial backing, Azzuolo considered his reply.

"In terms of getting a manufacturer, I not only need a financial backer, I need someone to take care of the production. I will be starting to pursue business-minded associates as soon as possible. This tends to be a difficult task in Toronto, but I am confident that we can do it."

Azzuolo's current collection is on sale at Berkim Menswear and Boomer in Toronto, although he hopes to be in other boutiques for spring.



Antonio Azzuolo creates a nostalgic feeling with his rounded, cocoon-like shapes that emphasize the waist.

Building identity

Image is important to Azzuolo, and he fervently contends that the image of Canada's young designers is at a crucial turning-point.

"With free trade around the corner, it's more a question of what you feel is important than how much money you stand to make that's crucial.

"This is all about culture and building a national identity — if that's not important to you, well, this type of agreement will be financially advantageous for you.

"We're already so exposed to the Americans, and I think this will do a lot of damage to smaller companies who can't compete with them. It's difficult to say whether companies that can't compete on the balance sheet shouldn't exist — maybe the Canadian government shouldn't throw its money into them; maybe only the strong should survive. But where does that leave me?

"When I look at the newer designers featured at The Festival of Canadian Fashion — Lisa Mann, XL, Zapata, Babel, Hoax Couture, Loucas, Michael Tong — I think they all have a really unique identity. We have the talent here, we don't need to go to Europe and knock off designs," he said.

"What we do need is a little help — now and then. We need to be a touch more daring, to gain recognition and credibility as artists and someone to get us through those lean years, while we build a distinctive and successful label. I see the Free Trade Agreement (FTA) as a possible fly in the ointment, on that one."

Fabrics imported

Azzuolo buys his fabric in England, Italy and France. This factor may also affect his future as a Canadian designer trying to ship deliveries to the United States, according to proposed FTA legislation.

"Another bug that needs to be ironed out."

His designs are extremely well-finished and reasonably priced. Men's pants range from $150 to $200 while jackets are priced from $400 to $650. Ladies skirts usually cost from $175 to $220; pants, $220 to $270 and jackets, $350 to $600.

Azzuolo's association with Toronto's Fashion Incubator has given him the confidence (and assistance) needed to travel to Europe this winter and research the fashion industry there, specifically in Germany.

When he returns, he'll be able to offer even more depth in his fashion perspective to a long line of eager customers.

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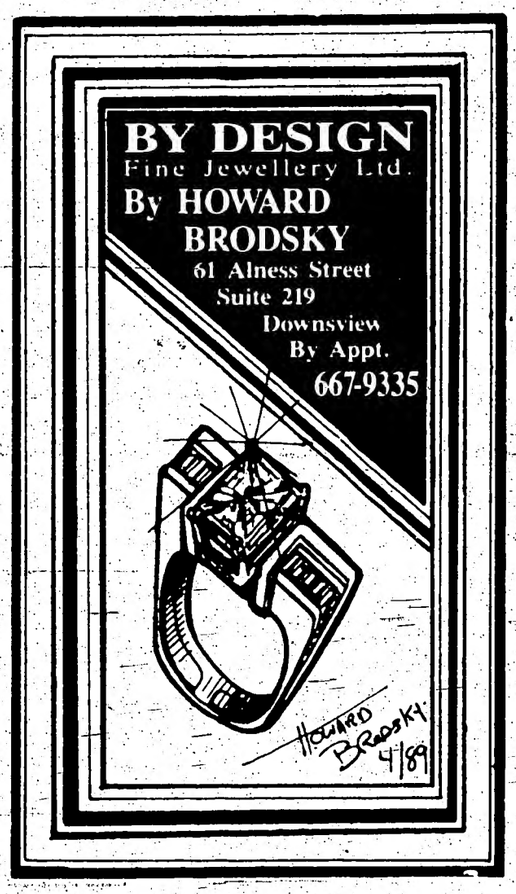

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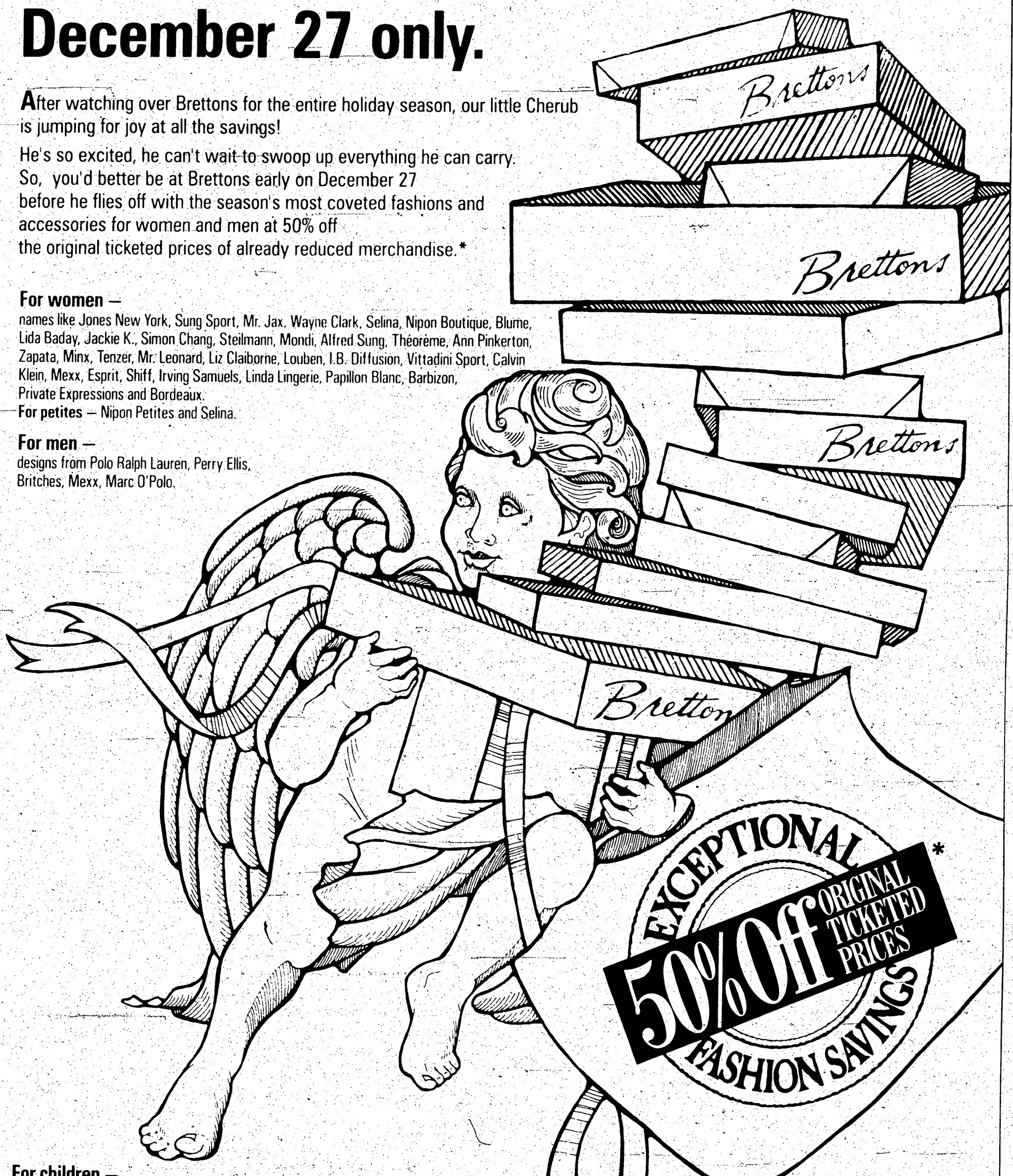

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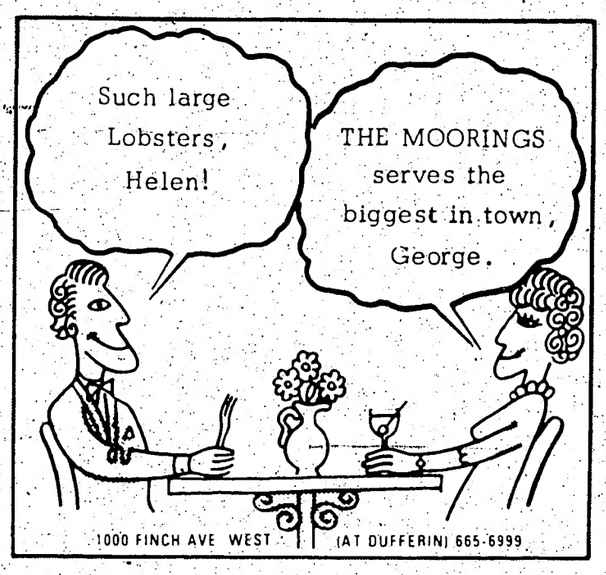

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Arts

Dippy the Dinosaur and his family. Top (from left) Mum (Kathryn Akin), Dad (David Kirby), Daniel (Antoni Cimolino). Middle (from left) Marfa (Stephaine Young), Noah (Randy McCormack). Bottom (from left) Emma (Natalie Sebastian) and Jacob (Tharrenos Dasekas) from Jacob Two-Two and the Dinosaur, at the Young People's Theatre.

Delights kids and parents

Jacob Two-Two sequel too funny

By BEN ROSE

TORONTO — If Jacob Two-Two and the Dinosaur was any better, it would be illegal.

All the elements combine to make this sequel to Jacob Two-Two and the Hooded Fang deserve the title of Jacob Two-Two Two.

This adaptation of the Mordecai Richler novel, running at the Young People's Theatre until Dec. 31, is fun for children and adults too. The lyrics are a witty review of things comical in Canadian life.

It's difficult to outshine a 65 million-year-old dinosaur and an eight-year-old who repeats everything twice because his family is so noisy they don't hear it the first time. But Barbara Budd, as Aunt Ida, nearly pulls if off.

The former CBC news announcer as the meddling aunt has just the right touch to comment on the ridiculous events going on around her. She is a health food nut of course — she makes the children drink carrot juice. "I could write a book," she says. "I just wouldn't know how to say it in words." Later, describing Dippy the Dinosaur's appetite, she says, "I'm not talking dinner, I'm talking snacks." Dippy has a penchant for 50 pizzas as an appetizer.

The choreography by Anne Wooten is as outstanding as the crisp direction by Peter Moss and the music and lyrics for which Philip Balsam, Dennis Lee and Jim Betts are responsible. If there was anything ever done on a Toronto stage with more elan and split-second precision than the dance of Prime Minister Perry Pleaser (Neil Foster) and his six Yes-Men and Yes-Women than I haven't seen it. The Yes-People have two faces each, done so cleverly that you don't know which side is talking, back or front.

Richler is deadly when he takes aim at a Canadian stereotype and Professor Wacko Kilowatt (Richard Binsley) will set science back at least 25 years. Tharanos Kasekas, thank goodness, is a low-voltage Jacob Two-Two, compared with his high-volume brothers and sisters.

Dippy, the 8-foot, 125 pound mammoth, not only waddles, dances, sings and talks, he cracks jokes. It takes two actors inside him with TV monitors to keep Dippy from falling into the audience. The little girl next to me was sitting bolt upright, fascinated by his every move.

The theatre is at 165 Front St. E., near Church St. (363-5131). It runs weekends with matinee and evening performances until Dec. 24 and then daily in the holiday period.

Habimah to return to Moscow

JERUSALEM (JTA) — Israel and the Soviet Union are setting the stage for a major exchange of theatrical talent.

Israel's famous acting troupe, Habimah, which had its origins in Moscow more than 70 years ago, returns there next month for what promises to be a long run.

Israelis, meanwhile, can look forward to a visit by Moscow's renowned Taganka Theater, which will perform at least three plays here starting next June. The troupe will be accompanied by the Soviet Union's newly appointed minister of culture, Nikolai Gubienko, but not in his official capacity.

Gubienko, an actor, will be performing with the company, theatre administrator Alexander Yefimovitch told a news conference at Beit Sokolov on Sunday.

Gubienko directed the Taganka from 1983 to 1985. He was named minister of culture by President Mikhail Gorbachev only two months ago.

Yefimovitch predicted full houses for Habimah and said its tour will probably run at least six months.

Though tickets have not gone on sale yet, orders are pouring in for performances through next July at the Taganka office in Moscow, which is handling the Habimah tour, Yefimovitch said.

Israel Television will record its opening in special broadcasts from Moscow in January.

Israel TV plans USSR broadcast

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Arts

Israeli sculptor no Diamant in the rough

By
MIRIAM CHINSKY

A missile hit on Adi Diamant's tank during the Yom Kippur War proved to be a curious catalyst for the young soldier's future art career.

Thinking back to that incident, the 36-year-old Israeli sculptor and Judaica designer remembers staring mesmerized at the wire filaments which had sprung from the vehicle's remote control system. He started to think about what he could create with them.

Now, several years later, Diamant is on a one-person mission to introduce his innovative works to North America.

Leaving his Jerusalem studio in other hands for the present, he has brought his young family to Winnipeg, home of his Canadian-born wife Lisa, before she made aliya some years ago. From this base he criss-crosses the continent, visiting major cities in Canada and the United States to exhibit at art shows and galleries as well as syngogue and temple venues.

"We who do contemporary work have a feeling that it's becoming more accepted, but it's a slow process, too slow," he observes. However he's encouraged by the response here to his limited edition Chanukah menorahs, Shabbat candelabras, mezuzah, Passover plate and some sculpture.

Barry Wasserzug of Maskit in Toronto, calls Diamant a true artist who does exquisite work. "He's virtually an unknown now, but eventually he will be discovered." Wasserzug affirms. "I'd like to see some new synagogue or temple in the Toronto area commission him to do something like a Torah ark."

Adi Diamant with one of his menorah creations. [Graphic Artists photo]

Diamant's pieces have been displayed in Winnipeg, Toronto, Saint Paul, New Orleans and Los Angeles. In 1988 he was featured at "A Celebration of Contemporary Art," organized by Stephen S. Wise Temple in Los Angeles and was commissioned to design a numbered Chanukah menorah in honor of the temple's 25th anniversary. His sculpture has been exhibited at the Temple of Aaron in Saint Paul.

In Israel, he earned honorable mention in the 1989 Henrietta Szold sculpture competition and he is an exhibitor of contemporary Judaica at Jerusalem's Israel Museum.

Recognized as a student of distinction when he attended the Bezalel Academy of Fine Arts and Design in Jerusalem, Diamant reaches boldly to create avant-garde ceremonial objects, but there is a sense of tradition even in his most adventuresome works.

Many pieces are predicated on the triangles which form the six-pointed Star of David, the Magen David. A lovely six-branched Shabbat candelabra, produced in either solid brass or sterling silver, is fashioned from elongated triangles to encompass this Jewish symbol. And a handsome Passover plate assumes the Magen David outline, with containers for the ritual seder foods in each of its six protrusions.

Because he is a sculptor, Diamant's work is extremely well-proportioned. There is clean-cut beauty in every line.

Though he will retain his studio at Hutzot Hayozer on the edge of the Old City in Jerusalem, Diamant is planning a workplace in Winnipeg and perhaps later, in Toronto.

Several Diamant pieces are available at Maskit, 134 Yorkville Ave. Phone 964-2444. To inquire further, contact Adi Diamant, 1550 Mathers Bay W., Winnipeg, Manitoba R3N 0T7. Phone (204) 488-8542.

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War of the Roses has no winners, only degrees of losers in divorce

By
SHELDON KIRSHNER

The War of the Roses may be a comedy, but it's no laughing matter.

Behind Danny DeVito's off-handed humor lurks an unswervingly, unmistakably dark vision.

In his directing debut, DeVito deals with one of the oldest topics in cinema — the battle of the sexes.

Barbara (Kathleen Turner) and Oliver Rose (Michael Douglas) "met great," as Gavin (DeVito), their lawyer-cum narrator, explains.

They meet at an antique auction in Nantucket on a rainy afternoon, and promptly retire to a motel room. After a bout of intense lovemaking, Barbara observes: "If we end up together, this is the most romantic day of my life. And if we don't, then I'm a complete slut."

Marriage vindicates Barbara, and before you can count to 10, she and her beau are happily married, with two children in tow. But after 17 years of apparent matrimonial bliss, the bubble bursts, and a titanic struggle of wills ensues.

One night, Barbara suddenly asks for a divorce, shaking Oliver — a successful lawyer — to his very depths. "You owe me a reason," he insists. She has simply grown tired of him, and all she wants is to smash him in the face.

Clearly, their relationship has been on the skids for a long time. Oliver is self-absorbed, utterly selfish. Barbara resents his attitude, and wants to assert her independence. The Roses have spent too much time acquiring material possessions and not enough time cultivating their marriage.

DeVito's vision is sombre

As Gavin, Oliver's law firm colleague, succinctly puts it: "Everything was working for the Roses... The Roses were working for everything."

With their marriage in ruins, the Roses resort to litigation. But it doesn't alleviate the impasse. On Gavin's misbegotten advice, Oliver moves back into their sumptuous house, and a vicious battle, which does not preclude physical violence, gets under way. It's hard to believe that Ollie and Barb were once madly in love.

It isn't a pretty picture, but that's what DeVito serves up in spades.

As in *Fatal Attraction*, Douglas is a husband besieged with problems, mostly of his own making. Douglas is sharp and sassy, with a mean, caustic voice. Turner, sultry and breathless, is a beautiful sight to behold. But, as they say, hell hath no fury like a woman scorned. Turner is cleverly adept in her vindictive mode.

Now playing at Cineplex Odeon theatres, *The War of the Roses* is relentlessly gloomy in its view of human nature. It owes its inspiration to Thomas Hobbes, the philosopher whose view of man was less than sanguine.

The only crack of light that penetrates DeVito's dark universe is the message that marriage is better than divorce — which may or may not be true. Be that as it may, DeVito believes that "a civilized divorce is a contradiction in terms," and that "there is no winning in a divorce, only degrees of losing."

The message certainly bears contemplation.

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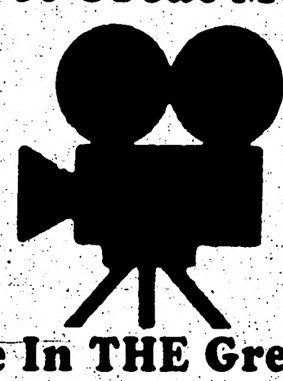

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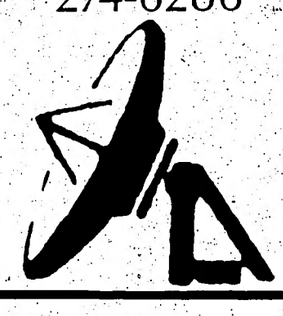

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Waverman serves up new cookbook

By
STEPHANIE CHAPMAN

TORONTO —

Lucy Waverman's skill as a cook is deeply embroiled in family tradition.

Waverman's grandmother began the tradition when she ran the only kosher hotel in Scotland during the Second World War.

"Her hotel became very well-known. For those who were stationed in Scotland, it gave them a feeling of going home to mother. That was my father's mother.

"My mother, Pearl Geneen, is a very good cook. She began a cooking school called the International Cooking School which held quite a reputation in the industry. Now, she concentrates on creative French cooking."

Today, Waverman has incorporated cooking skills with her writing talent into a second book called Lucy Waverman's Seasonal Canadian Cookbook. The first, called Cooking School Cookbook, was a bestseller and it has just recently entered a second printing.

Not only does Waverman write several cooking colums, but she will also work with private caterers, food consultants, hotels and synagogues to provide both interesting and creative menus for special events and parties.

"It's not just interesting for me but for the chefs as well. It's something different for them because they aren't just making the same old dishes. For example, right now I'm working on a brogue menu (a traditional hearty, multi-coarse dinner) that's right out of the 16th and 17th centuries."

Waverman is also involved with charity projects. To date, she is volunteering at the Hospital for Sick Children in Toronto, writing a compilation of recipes that have been gathered from various sources.

"All the money raised by the sale of the book will be donated back to Sick Kids. There are a number of celebrity recipes as well as those donated from the parents of patients and from people who just want to give something back to the hospital."

Waverman explained that right now she is working out of her home but that has not always been the case. In the past, Waverman ran a cooking school for 17 years. Between then and now, she has seen many changes take place within the food industry.

"Right now, the trend is to go back to the basics. In the recent past, Mother has not been cooking and although the cooking isn't done every night, dishes are being made up in advance so they can be reheated whenever they are needed. It's more convenient to make dishes like these for those who work.

"We have entered the stage where the home is much more the focus of our lives. We are back into entertaining at home in a much less formal atmosphere. Working with the definite trend of back to the home, more and more people are making what I call comfort foods," Waverman said.

"For example, grilling, whether on the BBQ or broiling, is very popular. It's low in fat and cholestoral. Today, people are cooking with less salt and less sugar. Most are eating healthy food not health foods," she said, adding that there will always be a number of people who are eating the health foods.

Waverman also pointed out that not all cookbooks are good cookbooks.

"Good recipes are essential. If you are not an experienced cook, there are ways to choose a book. Number 1 is the recipes have to work. They have to suit your style of cooking. They have to match what you like."

Waverman said that writing a cookbook is also a learned skill — not everyone can write a cookbook. For example, technically, the ingredients must match the method and the instuctions have to be clear.

As well, Waverman said that if the dish doesn't work, she relies on her experience and the skill to improve recipe.

"I wanted to do a cookbook that would tell people what to do within a certain season. So for every season, I have looked at the different veggies and written about how to buy, store and cook them. For example, in the month of November section, I have written about how to freeze foods.

"Traditionally, November is the ideal home and hearth month when people are at home more, and therefore, cook more. I have suggested that the cook make batches of things to freeze as this is less expensive in the long run."

Beside the seasonal food advice, Waverman has also included a useful section at the end of each month that lists suggested recipes for cocktail parties of varying numbers as well as hints that make throwing a party easier. Among these lists are advice on invitations, time, how many savories per person, how to set up a bar, to name a few.

"For me, educating people is a significant part of my life. I want to help people feel more comfortable in the kitchen and to understand food better. It is my attempt to educate. These are not just simple recipes and this whole project has given me a lot of good personal feelings."

She stressed the importance of educating teenagers about cooking because when they go away to school, they have to be able to try to produce something in the kitchen. Waverman has taken the time to teach all of her three children to cook, and although they are presently pursuing careers in different areas other than the food industry, they follow family traditions when they cook for their own tables.

Yet another trend Waverman mentioned was the increase in the number of men who want to learn how to cook.

"When I first began teaching people how to cook, the classes were all women, but by the late '70s, some men had joined the class — for various reasons. Some of them were separated and had to cook for their themselves and their visiting children while others attended the classes to meet women."

"The demographics have changed over the past 10 years. Last summer, I had a whole class of men — no women — who wanted to learn how to BBQ decently."

Asked if it were true that there are actually people who simply can't cook, Waverman replied, "I think that the problem is psychological. It is the words that they don't understand.

"Because of that lack of understanding, and consequently, mistakes, they lose confidence in themselves in the kitchen. However, I believe that can be changed. Through examples and working with them, they will gradually regain that confidence."

Right now, Waverman is working on another book that she says has to do with a whole other topic but she dropped no hints as to the subject of the material.

The Seasonal Canadian Cookbook has already made quite a stir within the food industry and, in addition, it is the book that has been selected by the Book of the Month Club for January 1990. The volume is available in bookstores now.

Toronto-LA TV producer Harvey Hart is dead at 61

By
CYNTHIA GASNER

TORONTO —

Well known and highly respected Canadian director, Harvey Hart, who had a diversified career working extensively in Canada and commuting intermittently to Los Angeles, died recently in Toronto at 61.

Hart joined the Canadian Broadcasting Corporation's television unit in its pioneering days. During the golden age of Canadian TV dramas in the early 1950s, he became one of the network's first TV directors. He helped create long-running panel shows such as, Fighting Words and Front Page Challenge.

He spent 12 productive years at CBC as a producer/director on such legendary shows as Festival, Folio and Telescope before being lured to Hollywood were he was under contract with Universal Studios from 1963 to 1965. At Universal, his movies included Dark Intruder and Bus Riley's Back in Town, which starred Ann-Margret in one of her first major films.

He remained in Los Angeles to freelance where he worked on Alfred Hitchcock Presents, Peyton Place and numerous other TV series and films.

Harvey Hart

When he returned to Canada in 1971, he continued working both in Canada and the United States. He added many awards to his already long list of achievements including, a Canadian Film Award for best director of the film Goldenrod and an Emmy Award for an episode of Columbo.

He directed highly rated programs such as East of Eden for which he received a Golden Globe Award, Master of the Game, Beverly Hills Madame and the Canadian mini-series Passion and Paradise which received high ratings on CTV and ABC.

His outstanding Canadian accomplishments include School and Fortune in Men's Eyes for which he received a Venice Film Festival Award.

Hart was born in Toronto. He graduated from Harbord Collegiate, received an arts degree at the University of Toronto and participated in Toronto's UC Follies.

Some of his CBC-TV dramas include, David Chapter II and III, The Crucible, An Enemy of the People, The Luck of Ginger Coffey, The Quare Fellow and The Dybbuk.

He won a best director Gemini in the mini-series category in this year's award ceremonies for his direction of Passion and Paradise, which was based on the murder of Canadian millionaire Sir Harry Oaks.

His wife, Katherine, got a standing ovation when she accepted the award in his memory.

Hart was the current president of the Directors Guild of Canada. He was known to be a staunch fighter for a native film industry in Canada and an outspoken advocate for creating state training schools for young filmmakers.

He leaves his wife Katherine, three children, Anne, Bethelene and Mathew, four grandchildren and his mother Anita Applebaum.

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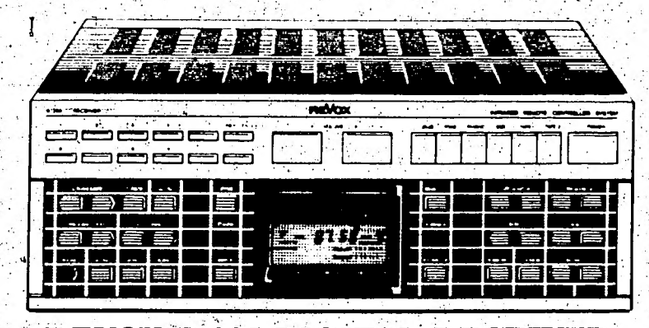

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Arts

Among the many books of Jewish interest for holiday

Suzuki explores number of environmental problems

books

By
BERNARD BASKIN

Inventing the Future, by David Suzuki. Stoddart, $24.95.

What are the primary issues, the high leverage'' concerns to which humanity must devote its full attention and its unstinting resources?

Six vital areas emerge: the threat of nuclear annihilation, the danger of overpopulation, the degradation of the global environment, the gap between developing and the industrial worlds, the need for fundamental restructuring of educational systems, the breakdown in public and private morality.

In this necessary book, David Suzuki, the redoubtable journalist, radio and TV personality, has gathered over 60 of his brief articles that appeared in the Toronto Star or Globe and Mail. They make clear how advance in science and technology, coupled with widespread ignorance and stupidity, are destroying the environment and menacing our future.

The author, worried about population growth, writes, ''We are now the most ubiquitous and numerous large mammal on earth.'' Increased population around the world will inevitably produce dissention, and an uncontrollable number of refugees and a tendency towards revolution or violence. Overpopulation is the cause of much third-world hunger, disease, poverty, and energy insufficiency.

The industrial world, understandably, is concerned with such threats as acid rain, air and water pollution, and the destruction of the ozone layer.

The developing world focuses on such matters as intensive farming, loss of topsoil through erosion, the disappearance of forests through land clearing and harvesting firewood, and toxic pollution through the use of insecticides and fertilizers.

Suzuki's concerns are astonishingly wide-ranging — from the dangers of more professor Rushtons and the inadequacy of our educational system, to the unholy alliance between science and the military and the ''spiritual'' value of land.

Along the way he deals with such topics as the irradiation of food, the proper use of computers, the threat of the atomic arsenal, the ''prostituting'' of academia, and the perils of genetic engineering.

Down to earth, replete with illustration from the author's own experience, disarming and positive, this book cries out for readers.

* * *

Books For Holiday Giving

Books of Jewish interest abound; more than 500 are published every year in the United States. They cover an astonishing range of subject matter. The following books are worthy of consideration. Some of these will be reviewed at greater lengths.

The Jews in America, Four Centuries of an Uneasy Encounter: A History, by Arthur Hertzberg.

Rabbi, Professor of Religion, long-time president of the American Jewish Congress, the author is well qualified to depict the saga of Jewish development and achievement in the United States. The author is pessimistic about Jewish survival in North America unless there is a political survival.

The People and Uncollected Stories, by Bernard Malamud.

Malamud was a singular talent, a fabulist who fused folk lore and reality in memorable stories. This posthumous collection of 16 stories and the portion of an unfinished novel — much of the material previously unpublished — is a literary event.

The Shawl, by Cynthia Ozick.

The two stories that make up this slender volume originally appeared, three years apart, in the New Yorker. They are brilliant vignettes of a Holocaust experience and the plight of the elderly in present day Miami. Each story illuminates the other.

Who Needs God? by Harold Kushner.

The Rabbi who wrote the best seller ''When Bad Things Happen to Good People'' now presents us with a thoughtful, helpful treatise on how religious commitment — especially Judaism — can lead to more purposeful living and create unexpected resources of strength and comfort.

The Joy of Yinglish, by Leo Rosten.

On the heels of ''The Joys of Yiddish'' and ''Hooray for Yiddish'' comes this entertaining mishmash of information and jokes that illustrate the considerable influence that Yiddish has exacted on English usage.

The Jews in America, Introduction by Chaim Potok.

In more than 190 color, and black and white photographs, this handsome, oversize book captures the essence of the contemporary Jewish experience in the United States. Four generations are highlighted with distinctive pictures of Jewish cowboys in California, a bar mitzvah in Houston, and a chicken soup cook-off in Minneapolis.

An Empire of Their Own: How the Jews Invented Hollywood, by Neil Gabler.

Now in paperbound form, this is an absorbing, anecdotal, often outlandish and scabrous depiction of the development and growth of Hollywood and the motion picture industry by a group of Jewish entrepreneurs.

The Jewish Guide to the Here and Hereafter, by Lionel Blue and Jonathan Magonet.

This is a noteworthy anthology. Two British rabbis have culled fresh material from many sources to fashion a rewarding and replenishing cornucopia of Jewish wit and wisdom.

Wild Gooseberries the Selected Letters of Irving Layton, edited by Francis Mansbridge.

This generous collection of Layton's correspondence over half a century is often angry, contemptuous, and insulting — as well as generous, sympathetic, and informative. They deal with every major Canadian poet of the period, as well as with figures in politics, academe, and the media. These no-holds barred letters are amusing, provocative and often memorable.

Streep finally gets the laughs

By
SHELDON KIRSHNER

Chalk up *She-Devil* as a triumph for Meryl Streep and as a misstep for Roseanne Barr.

Until *She-Devil*, Streep was more or less typecast as A Serious Woman. In *Kramer vs. Kramer*, she was Dustin Hoffman's troubled ex-wife. In *The French Lieutenant's Woman*, she was a 19th century heroine.

Appearing in *Sophie's Choice*, Streep was a Polish Holocaust survivor. In *Silkwood*, she played a working-class woman. Then, in *Out of Africa*, she was a Danish countess.

In her last two films, *Ironweed* and *A Cry in the Dark*, Streep was cast as a vagrant and an Australian mother charged with murder.

Now, in *She-Devil*, Streep succeeds beyond the shadow of a doubt as a comedian. She's Mary Fisher, a rich, self-absorbed writer of trashy romantic novels who absconds with Barr's husband (Ed Begley, Jr.). With deliberate, exaggerated mannerisms, Streep delivers Mary Fisher on a silver platter. It's a tongue-in-cheek performance that draws out her obvious talents for the absurd.

Barr, who is best known for her dripping, acidic wit, doesn't have the opportunity to exercise her strengths in *She-Devil*, now playing at Cineplex Odeon theatres.

An ugly duckling who wreaks revenge on her wayward spouse and his mistress, Barr is flat and uninspiring. Where's her famous (or infamous) wit? Where's that no-holds-barred drive?

They're conspicuously missing.

Sylvia Miles is substantially better as Mary Fisher's raspy Jewish mother, the wife of a kosher butcher from Queens. Begley is adequate enough. As Mary Fisher's live-in stud, A Martinez is by turns sullen and amusing.

But for Streep's debut as a comic and Howard Shore's breezy musical score, the film itself, a cotton candy concoction of nothingness, is eminently forgettable.

Roseanne Barr, Ed Begley Jr., and Meryl Streep in She-Devil.

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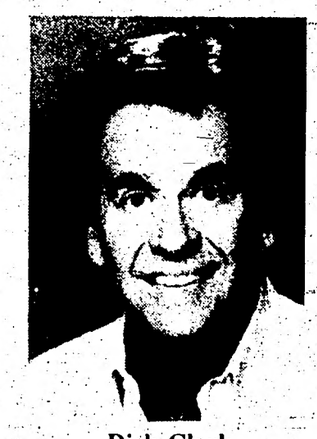

Dick Clark

Rock bash to help fight cancer

TORONTO —

The second Rock for Research charity bash will be held Feb. 17 at 7 p.m. at the Regal Constellation Hotel. Proceeds will go towards cancer treatment.

This Rockin' evening will be guided by perennial teenager Dick Clark. Sharing the bandstand with him will be Frankie Avalon, Dion, and Frankie Vali and the Four Seasons, as well as Roger Ashby from CHUM-FM.

The theme of the evening will be fabulous '50s.

All proceeds of ticket sales will be used towards the purchase of an MRI machine for Princess Margaret Hospital to be used in its shared facility with Mount Sinai Hospital for their joint department of Diagnostic Imaging.

Tickets are $300 each and tax receipts will be issued. For ticket reservations, call (416) 368-ROCK.

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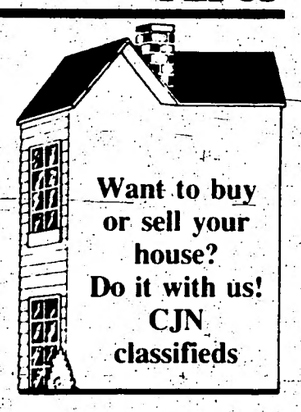

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A Rose For Mr. Tango amusing, despite flaws

By
FRANK RASKY

TORONTO —

The directing is amateurish. The story line is skimpy.

And 30 of the 31 performers are incomprehensible, because they're Spanish-speaking Argentines who've been flown here from Buenos Aires.

Nevertheless, I'd like to extend a bravo and a bouquet to *A Rose For Mr. Tango.*

It's the new $900,000 musical, running until Feb. 4 at the 800-seat Music Hall Theatre (147 Danforth Ave., 778-7641).

With all its defects, why do I urge you to see it? Because it's a delightfully surprising cocktail of the sensual and the sentimental, mixed with plenty of passion and laced with lusty humor.

I was surprised, because I expected it to be as boringly repetitive as *Tango Argentino*, which played four years ago at the O'Keefe Centre.

But this homage to the tango mystique is quite different from that nightclub-style revue, which drearily offered one dance number after another on a dance floor.

Largely responsible for this far more diversified musical — part drama, part ballet, and part history — is a versatile Canadian showman named Victor A. Young. You may have seen him when he won a Dora Award a few seasons ago for his lead performance in *The Desert Song* and at Stratford last summer when he starred in *Kiss Me Kate.*

He has also directed several musicals, most notably *Piaf — La Vie En Rose.*

Here he has collaborated with Argentine-born Miguel Rimolo, who immigrated to Toronto at 18, made money as a restaurateur, and produced, co-directed and wrote the original Spanish script for *A Rose For Mr. Tango.*

Young wrote the idiomatic English adaptation, co-directed the show, and looking handsomely dashing with his silk white scarf, he stars as the English narrator and personification of the spirit of the dance named Mr. Tango.

The rambling story line attempts to dramatize the history of the tango since it began about 1870 in the seedy bordellos and bistros in the slums of Buenos Aires.

From this low-life atmosphere of pimps and gangsters who wielded knives in their "dance wars," we see it emerge as an international dance craze, especially after it was popularized by the likes of Rudolph Valentino.

African rhythms, Cuban melodies, waltzes, Irish jigs and even the Jewish horas are shown influencing its beat. But always basic to the dance is the plaintive wail of the accordion-like *bandoneon* and the macho stance of the Latin male who dominates his female partner. He holds his body rigid as she revolves around him, sometimes encircling him seductively with her legs.

The program notes quote a French president who remarked after first viewing the bawdy movements, "In France, we do it horizontally."

The dance stars of the show are 58-year-old Juan Carlos Copes and his partner for 30 years, Maria Nieves, who are justly revered as the Fred Astaire and Ginger Rogers of Argentina.

But I was vastly entertained by the whole cast, who snap cowboy *gaucho* lariats, pound drums, twirl like flaming dervishes, and sing with mucho gusto . . . a phrase which sums up the show nicely.

Maria Nieves and Juan Carlos Copes, the acclaimed Fred Astaire-Ginger Rogers team of Argentina, are the dazzling dance stars of A Rose For Mr. Tango at the Music Hall Theatre.

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Fort Lauderdale offers good fishing at all year long

By
JAMES MONTAGNES

FORT LAUDERDALE, Fla. —

There is more to this southeastern Florida area than relaxing in the sun on wide sand beaches. Here the fishing is good all year, and especially when Canadians come here to escape the cold weather of home. And you can enjoy the local sightseeing from cruisers or yachts on the inland waterway which extends from northern cities to this semi-tropical region.

Deep-sea and freshwater fishing are year-round pursuits in this area and you need not bring your own boat, you can rent boats or share a charter boat with other fishermen from oceanfront piers for a day's deep-sea fishing sport.

If you have never tasted the thrill of hauling in a big fish from the Atlantic, try a "party boat" with others and head for reefs about two miles off shore. You'll have a chance at snapper, grouper, tarpon or kingfish. The boats go out for four-hour excursions, and for about $20 per person, not only do you get shown how to handle the fishing gear, but fishing tackle and bait are included in the fee.

Or you can try for bigger fish on charter boats which operate from marines and yacht clubs in the region, and go for sailfish, dolphin, wahoo, tuna, kingfish or marlin.

You need not go out to sea to catch fish in this Florida area. You can drop a line from low bridges along the banks of the Intracoastal Waterway or from a number of piers and wharves in the area, the longest of which at Pompano Beach extends 330 metres into the ocean. The catch can be bluefish, snapper, amberjack, mackerel or pompano. Fees vary but are under $5, and you can even rent a rod and reel.

The inland waterways of this Fort Lauderdale region teem with largemouth bass. You can rent flat-bottomed boats at various marinas along this area and even tackle. Fees range up to about $35 for a boat seating four persons for up to five hours, and tackle and bait are extra. Even half-day guided freshwater fishing trips are available.

Stately mansions

If you have ever taken a boat trip on the Indian River waterway in the Miami area, you will have an idea of what there is to see along the Intracoastal Waterway which stretches north from Miami. You'll not only pass by stately mansions of the rich and not-so-rich on islands and along once swampy shores, but you'll see a wide variety of boats from powerboats to luxury yachts.

In the Fort Lauderdale area there are some 265 kilometres of inland waterways navigable to pleasure craft. You can travel from Deerfield Beach, south of Palm Beach, to Hallandale, the start of Miami Beach. It can be covered in an afternoon for several days, stopping off at well-known dining and drinking spots.

Besides the restaurants enroute, there are interesting sights to see. At Hillsboro Inlet is a lighthouse built in 1907, which stands 40 metres (130 feet) high, and casts one of the most powerful beams on this section of the Atlantic coast. Much of the way is lined today with highrise apartment and hotel buildings, mostly for winter visitors, as well as Spanish-style mansions and marinas.

As a side trip you can cruise the New River in the Fort Lauderdale area. It meanders through the heart of Fort Lauderdale and adjacent residential areas. You can spend an afternoon following the river inland about 11 kilometres to hook up with the Dania Cutoff Canal and complete the loop back to the Intracoastal Waterway.

Fort Lauderdale is bracketed by two state parks on the eastern shore of the Intracoastal Waterway — Hugh Taylor-Birch State Park, and John U. Lloyd State Park, south of Port Everglades. Though much of it is too shallow to navigate at times, the north end of Whiskey Creek is a popular place to beach small boats for swimming and picnicing.

In the Fort Lauderdale area of southeast Florida you can cruise by sailboat, motorboat or yacht on the Intracoastal Waterway and other inland routes.

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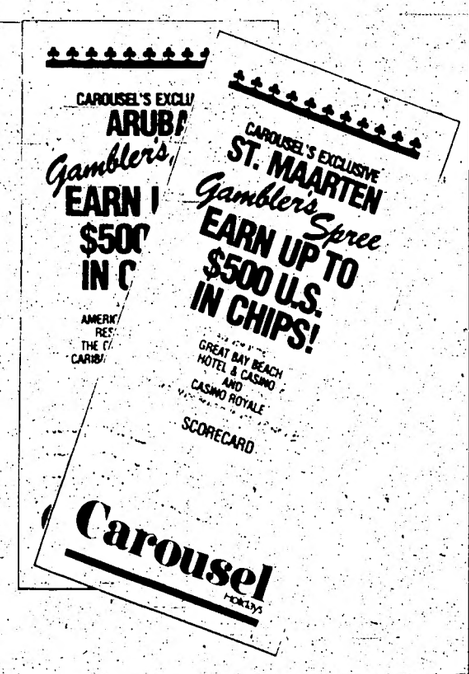

Carousel Holidays

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Good until end of year

San Francisco starts cable car pass

By
JAMES MONTAGNES

You can take the slow route via horse and buggy through the old section of San Diego where some adobe houses date back to the Mexican period of 150 years ago.

SAN FRANCISCO — Should you visit this colorful seacoast city before the end of 1989, you can have unlimited rides on the San Francisco public transit system and discounts to many of the city's attractions by using the new Municipal Railway "passport." The pocket-size pass costs $6 for daily travel and $10 for three days on the entire 1,000 vehicle fleet, including the famous cable cars.

Adjacent to the Los Angeles Zoo is the recently opened Gene Autry Western Heritage Museum. The history of the American West, from early explorations of the Spanish 16th century Conquistadors to the present day are chronicled in this new three-storey museum, named for the cowboy movie star of a generation ago.

Next year two more art centres will open in the Los Angeles area. The J. Paul Getty Center will occupy a 110-acre hilltop site in west Los Angeles. It will provide permanent facilities for the History of Art and the Humanities in a new museum building. Its location will offer a dramatic view of the Los Angeles basin and the Pacific Ocean.

The other new facility will be the Armand Hammer Museum of Art and Cultural Center, with a $250 million art collection. It will be in the Westwood section of the city.

At Long Beach you can now safely go parasailing. The once risky sport has been simplified so that even non-athletic persons can experience the thrill. At Parasail Adventures you are outfitted with a lifejacket and strapped into a harness attached to the parachute. You are then slowly raised into the air by a hydraulic winch and the motorboat's pull. When the ride is over the boat's captain reels the parasailer safely back to the landing platform right inside the boat.

At Mariposa is the California State Mining and Mineral Exhibit, built to resemble an 1890s mining complex. The recently opened exhibit houses the gem, mineral, rock and fossil collections of the state. It includes a 45-metre (150-foot) mine tunnel depicting turn-of-the-century hard rock mining techniques, a 1904 operational stamp mill, displays of natural gold specimens as well as diamonds, quartz crystals, and other mineral specimens no longer available in the area.

For those who did little flying in the years after the Second World War, they can now fly in twin-engined DC-3 aircraft. Sentimental Journeys at Oakland has restored in executive configuration the DC-3 to fly 18 passengers for an hour over the San Francisco Bay area. Stewardesses and crew will be dressed in 1940s style.

At Danville there is now a collection of about 150 vintage automobiles dating from 1897 to 1984 in the Behring Museum at 3750 Blackhawk Plaza Circle. Visitors are given two-hour guided tours with a chance of viewing the cars up close, there are no barrier ropes. The display includes Rudolph Valentino's 1926 Isotta Fraschini, a 1948 Tucker and a 1912 Rolls-Royce Phantom IV. Tours are limited to 20 persons and reservations are required, telephone (415) 838-0728.

Profusion of color

In the San Diego region during the late winter and early spring, desert wildflowers bloom and provide a profusion of color in the Anza-Borrego Desert State Park. There are also a few Desert Big Horn sheep to be seen. In the midst of the desert is Borrego Springs, a community with golf courses, swimming pools, campgrounds and luxury hotels.

At Campo, 80 kilometres east of San Diego, you can take a 26-kilometre ride on antique equipment of the San Diego and Arizona Railway. The railway runs twice daily on Saturdays and Sundays.

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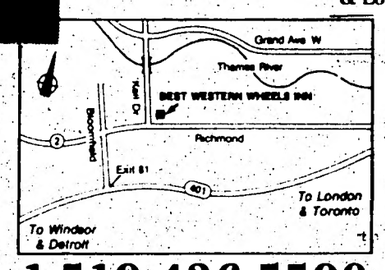

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OUR 32ND YEAR

Travel

Merchants haggle at Grand Bazaar

Istanbul offers granddaddy of malls

By
JAMES MONTAGNES

ISTANBUL, Turkey — So you think you have seen large shopping malls! Wait until you come to this largest of Turkish cities. For here is the Grand Bazaar, granddaddy of all modern covered shopping malls. For over 500 years, merchants have haggled here with tens of thousands of customers daily. It is a city in itself, a labyrinth of 5,000 shops among almost 100 streets and dimly-lit alleys.

The bazaar has many entrances, outside some of which you can buy rose-flavored Turkish delight, the only place in Turkey where this travel reporter found this well-known confection. In this Grand Bazaar you can buy almost anything, everyday things as well as silks, brassware, suede clothing, turned-up Turkish slippers, silver and gold filigree jewelry. Part of the atmosphere in the bazaar is the haggling, without which no sale is complete.

Istanbul is by far the most visited of Turkish cities. Its more than three million people create a hive of activity in every sector. They swarm over the docks where ships from all over the world load and unload their cargoes. They walk, ride on donkeys, travel in buses, shared taxis called dolmus and in horse-drawn carts along the steep, curved, narow, cobble-stoned streets lined with solid blocks of old buildings.

It was among these solid blocks of buildings that I finally found one of the synagogues in the city. There is little to show that this is a house of worship, just an entrance in a block of old buildings. But inside was a barely furnished synagogue.

Istanbul is a city where you can be in Europe, cross a bridge or ferry across the Bosphorus waterway and be in Asia. Most of Turkey is in Asia, but many of the major sites for tourists are in the European parts of the city.

For history buffs, the most exciting trip is to join the hordes crossing on foot or wheeled transport the famed old Galata Bridge or the modern Ataturk Bridge across the Golden Horn waterway. Along this storied water stand princely homes and palaces built in the days when the Ottoman Empire was at its greatest glory. Modern hilltop coffee shops overlook the scene.

Most splendid of the many mosques in Istanbul are the Sultan Ahmet or Blue Mosque, so called for its inner and outer tiled walls, the mosque of Suliman the Magnificent with four graceful minarets, and St. Sophia which was a basilica from the 6th to the 15th centuries when it became a mosque with the conquest of Constantinople, now known as Istanbul.

There are dozens of former palaces and museums to visit, but be sure to see the Topkapi with its formal gardens, numerous colorfully tiled rooms, its harem quarters and its beautifully ornamental baths. Shown in the museum section are the finest pieces of decorated jewelry, weapons and western porcelain.

Other museums in the city range from archeology to mosaics, from Turkish military uniforms and naval history to one devoted to 20th century statesman Kemal Ataturk, who was the first president of the present republic.

There are reminders of the days when the Roman Empire extended here, with monuments and a Museum of Antiquities. This museum also has tombs of Alexander the Great as well as paintings and sculptures of Roman personages.

Near Istanbul are beaches and resorts, and on the Asiatic side old forts. At one of these, Rumel Hisari, traditional Turkish sword dances are staged from time to time by soldiers in old costumes and folk dances are performed by young men and women.

You can travel by boat to the Princess Islands, a small chain of islets in the Sea of Marmora, where life is as it was in the early days of this century. There are no automobiles here — you can travel on foot or by horse-drawn surrey with all the smells of the horse transportation era.

Accommodation in the Istanbul area ranges from the well-known international chain hotels to small local hostelries within the city or near the waterways. Food varies from the international in major hotels to the local in small restaurants or in bazaars.

Busch Gardens' ride lets guests get all wet

TAMPA — Busch Gardens' newest adventure, the Tanganyika Tidal Wave, is now open for park guests who are willing to get a little wet whether they are on or off the ride.

Named for the mainland region of Tanzania on the east coast of Africa, the Tanganyika Tidal Wave features a water safari through a dense jungle complete with exotic animal sounds and white rhinoceros and American crocodile exhibits. The ride culminates with a 16½-metre drop into a lake, creating a giant wave that drenches both riders and daring observers on an observation bridge.

The ride's free-floating boats hold up to 20 guests, taking them through a water-filled course 390 metres in length.

For a more calming experience, visitors may exit the ride through Orchid Canyon — a lush tropical nature walk located adjacent to the Tanganyika Tidal Wave. The pathway features waterfalls, an array of blooming orchids and other exotics and exhibits of pythons, boas and playful ring-tailed lemurs.

Located on the corner of Busch Boulevard and 40th Street, Busch Gardens is 13 kilometres northeast of downtown Tampa, three kilometres east of Interstate 275 and three kilometres west of Interstate 75. The park is 130 kilometres from Orlando on Interstate 4.

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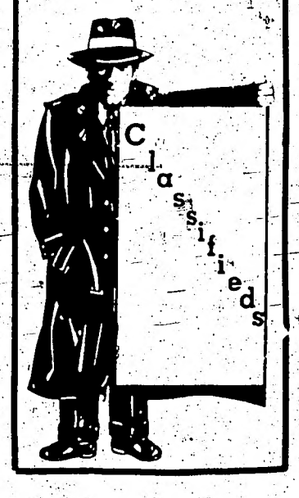

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Travel

San Francisco-Oakland bridge reopens

California tourism levels on upswing

SACRAMENTO —

With the official re-opening in mid-November of the San Francisco-Oakland Bay Bridge, a vital link between San Francisco and the cities on the east side of the bay, Bay Area tourism officials anticipate tourism levels returning to normal.

For the last month, with the closure of the Bay Bridge, transportation between the East Bay and San Francisco has been served by expanded Bay Area Rapid Transit (BART) service, and by ferries and the alternate bridges.

"With the Bay Bridge back, travel between Oakland and San Francisco should be very smooth," said Gary Sterling, director of Tour and Travel for the Oakland Convention and Visitors Bureau.

More than 10,000 citizens participated in the recent re-opening ceremonies of the bridge, as did California Gov. George Deukmejian, the mayors of San Francisco and Oakland, other dignitaries and celebrities such as Tony Bennett.

The following is a brief update on the Bay Area destinations and a partial listing of some of the events taking place.

Santa Cruz County

Travel to Santa Cruz is now much easier since Nov. 18, when the California Department of Transportation opened Route 17 to normal traffic. The highway, which connects Santa Cruz with San Jose, is a key access point for the Santa Cruz area and has been operating with travel restrictions since the earthquake.

Route 1 west of Watsonville continues to have a detour via a local street. This condition is expected to remain in effect until early 1990.

Santa Cruz held a "Grand Opening of Downtown," in November, when merchants of the Pacific Garden Mall re-opened their stores in specially installed pavilions.

Guided walks to see the elephant seals at Ano Nuevo State Reserve, about 80 miles north of Santa Cruz, began Dec. 16 and will continue through March 31, 1990 (except Christmas Day).

Monterey Peninsula

Spectacular sea life gathered from far and near regions of the Pacific Ocean is currently on display at the Monterey Bay Aquarium in Monterey. The exhibit, called "Discover Living Treasures of the Pacific" and mounted in late October in conjunction with the aquarium's fifth anniversary celebration, runs through Sept. 3, 1990.

Migrating Monarch butterflies have established temporary residency in Pacific Grove again this year. The butterflies, which find winter refuge in some local trees, will be on view until March 1990.

Highway 1, the usual route into the Monterey Peninsula from the north, detours at Watsonville. The best route presently is Highway 101 to Highway 156 (at Prunedale) or Highway 68 (at Salinas). Both of these roads connect with Highway 1 South.

San Francisco

The American Conservatory Theater (ACT) has shifted performances from the Geary Theatre to other theatres, including the Orpheum on Market Street.

The current exhibit at the Asian Art Museum is "Looking at Patronage," which displays the museum's acquisitions of the last five years. The exhibit runs through Feb. 4.

On view at the California Palace of the Legion of Honor, running through Feb. 18, will be pieces from the collection of Mr. and Mrs. John J. Ide. The exhibit includes paintings by Picasso and Duffy and drawings and prints by other well-known artists as well as European furniture.

* * *

This is a busy season for the Northern California hospitality and visitor industry, a season with plenty to offer all prospective visitors to the Greater San Francisco Bay Area.

Hebrew news in English

JERUSALEM —

Visitors to Israel can now view a Hebrew Television News program, while hearing a simultaneous English translation.

"Mabat," the Hebrew name of the news program, is presented at 9 p.m. each day. By the end of 1989, visitors will be able to tune into Israel radio station Kol Israel (Voice of Israel), Station "A" and hear Israel's news in English, at the same time, viewing the television news program.

The decision to provide this service was made by Israel's Minister of Tourism, Gideon Patt; the Ministry director general Avi Rosenthal, Israel's Broadcasting Authority and the radio director. "This special service represents further improvement in tourism services in Israel . . ." Patt said.

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Backpacking in Australia is extraordinary

SYDNEY —

Backpacking can be an ordinary experience; however, in Australia, it becomes extraordinary.

Imagine . . . you're riding through rainforest to an empty coral sand beach where you canter bareback along the beach into the sea. As the horse starts swimming, you hold on the mane and let your body free-float through the tropical water above the lunging horse.

After riding back beneath the vast rainforest canopy, you can sit on your cabin veranda and pluck bananas from a bunch, drink fresh juice from green coconuts, and watch peacocks strut and quiver fanned feathers in a courting display a few metres away.

This is obviously one of the best $10-a-day experiences in Australia — if not the world.

And it's drawing international backpackers: Scandinavians, Germans, French, Americans, Canadians, English, Dutch, Japanese — the new-wave travellers who know more about the best places to go and the best bargain travel in Australia than Australians do.

The entire backpackers boom has been one of the best-kept secrets in Australia. But the news is spreading that tens of thousands of international backpackers stream continuously from one hostel to the next, paying from $8 to $12 a night.

The most popular route is Sydney to Cairns and on to Cape Tribulation. Everyone seems to be going up or down The Route, swapping information about the best places to stay, see, eat, shop, go diving, white-water rafting, hang gliding and surfing.

Although most Australians have yet to discover the joy of backpacking, one important crowd is riding high on this wave of adventure. Groups of businessmen are racing to buy up hostels, convert motels or luxury apartments that don't sell into hostels, and set up franchised hostel groups.

In Townsville, Queensland, 550 new backpackers' beds have recently been created by two consortiums which figured that the luxury end of the travel market was oversupplied. A local plastic surgeon, car dealer and financier jointly built the $5.6 million (Aus.), 300-bed computerized Adventurers' Resort — "The Backpackers' Hilton" — and two Townsville brothers built the $11.5 million Transit Centre, a 250-bed air-conditioned hostel above a coach terminal.

In Cairns, which now has 4,000 licensed and unlicensed backpackers' beds, The Esplanade running along the waterfront has been transformed into Backpackers' Strip, with hostels, bargain restaurants, nightspots, tour agencies, sidewalk shops and cafes bustling with backpackers 24 hours a day.

Sydney has 5,000 backpacker beds, licensed and unlicensed, in Kings Cross, Bondi, Coogee, Manly and Avalon.

Backpackers' hostels, it is claimed, are an Australian invention now being copied overseas. The word "backpackers" has become a generic term. An unwritten code of facilities provided, considerate communal behavior expected, and the $8 to $12 tariff, applies to any "backpackers."

The self-professed father of the term is Michael Higginson, 41, a Master of Economics and fellow-adventurer. "Backpackers are an updated version of youth hostels," says Higginson. "They cost the same, provide a lot more, don't have ridiculous old-fashioned rules, and there is no membership system. Backpackers stay open all day and all night, allow alcohol, and mixed dormitories, provide tour agencies, information, a courtesy bus pick-up from train, plane or coach terminals, a shop, and many take credit cards."

The good ones are as good or better than many a ski-club lodge. They have two, four and six-bed rooms, new pine bunk-beds, kitchens equipped with everything from microwave ovens to electric woks, lounge rooms with TVs, videos, stereos and libraries, and gardens with pool and spa. Many offer free use of pushbikes and surfboards, and free meals or a weekly $5 barbecue.

Backpackers — the people — are mostly from 20 to 40, with some great characters in their 70s. Most have completed a degree or course, worked for a few years, then set off to travel. Most have money but spend carefully.

For more information, please contact: Australian Tourist Commission, 2 Bloor Street W., Suite #1730, Toronto, Ontario M4W 3E2 or telephone (416) 925-9575.

Air Canada starts executive class on Miami flights

TORONTO —

Air Canada has introduced Executive class service on its Toronto-Miami flights.

The separate business cabin is available on the airline's three daily weekday flights, and on two of the three daily weekend flights.

"Air Canada decided to take this initiative in view of strong customer demand for a business service," says Michael De Wilde, Air Canada's Senior Director, South and Charters. "Our research shows that an increasing proportion of Miami-bound passengers are now travelling on business."

In recent years, Miami has evolved as a main connection point and North American gateway to the Caribbean and South America, resulting in steady growth of business travellers, the airline says.

Executive class passengers flying between Toronto and Miami will benefit from all of Air Canada's customary Executive class amenities such as access to Maple Leaf lounges, priority baggage delivery and separate check-in counters.

In addition, Executive class also offers hot towel and beverage service, and a choice of two meals including NutriCuisine.

Executive class passengers wishing to take advantage of Air Canada's on-board entertainment system have access to high audio quality electronic headsets.

Until the end of the year, members of Aeroplan, Air Canada's frequent flyer program, will receive an introductory bonus of 1,000 miles in addition to the 35 per cent premium usually granted on each flight. Members of Aeroplan are also able to redeem their mileage points on Air Canada's new Executive class to Miami.

Air Canada's Executive class is available on Toronto-Miami flights for $34 more than the full Economy fare (one way).

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Only interest portion is taxable

Prescribed annuities often good vehicle for large sum

The Readers Ask:
By MURRAY SHERR, BUNNY BERGSTEIN & EARL CRACKOWER

Question: These days all we read about in the newspapers and all we hear on TV is new taxes and more taxes. It is getting confusing and frightening. Recently, I sold the house that I have lived in since 1952. Now, I need to invest the money from the sale. I know what is earned will be taxed, but is there any way to lessen the tax?

Answer: From what you have told us, we think that you should investigate an investment called a prescribed annuity. A prescribed annuity gives you a more favorable tax break than does interest earned in Guaranteed Investment Certificates (GIC). It also relieves you of the worries of having to make future decisions on how to invest. And perhaps best of all, it is 100-per-cent guaranteed safe.

Here is how it works. You invest a lump sum, say $200,000, from the sale of your house into a prescribed annuity, which will pay you $2,040 per month or $24,480 per year for all of our life. The income will be guaranteed to go to you or your estate for a minimum of 15 years.

Of the $2,040 per month, $1,040 is deemed to be return of principal and $1,000 is deemed to be the new interest earned on your $200,000. Only the interest portion is taxable as earned income in the year it is received. Therefore, of the $24,480 you will receive each year at a 40-per-cent tax bracket, your tax will be $4,800. Therefore, you are left with $19,680 per year.

If instead, you invest the $200,000 into a GIC for three years at 10.5 per cent, you will receive $1,708 per month or $20,500 per year (remember, monthly payments are a quarter of a per cent lower). The income tax on this at the 40-per-cent marginal rate will be $8,200, leaving you with only $12,300.

There is, however, one more very favorable move that is so good it will be disallowed as of the end of this year. If you don't need income immediately, the same annuity investment can be deferred for three years.

At that time, the total of your $200,000 plus the interest it has earned for three years can be converted to the prescribed annuity without having to declare the three years of interest for income tax. The annuity will pay you about $3,010 per month of which $1,804 is taxable. Therefore, of the $36,120 you will receive annually, you will pay tax of $8,662 with $27,458 remaining.

For most people with large sums to invest and little investment experience, we think this makes good sense.

Question: I have a considerable sum of money in my RRSP. My advisers suggest I purchase a RRIF and have quoted rates from several life insurance companies, but I understand they are not covered by the Canada Deposit Insurance Plan like the banks. Is it safe to invest my money with a life insurance company?

Answer: Life insurance companies have operated in Canada since 1833. During this period of time, no federally licenced insurance company has ever failed to live up to its contractual obligation to policyholders. We think that's a remarkable track record.

Part of the reason for the strength of a contract with a life insurance company is the fact that they are required by law to have assets in reserve over and above their liabilities to the policyholders. This means there is always an excess of funds above the client's investment.

The companies' reserve fund is audited each year by the federal government to make certain that these reserves are always maintained at the correct level. The government also provides a set of rules that closely restrict the type of investments into which a life insurance company may put money. You can be sure it is always solid.

When you add quality corporate management and investment experience and skills to the above, you have an industry which traditionally has been extremely reliable. In addition, as of Jan. 1, 1990, the life and health insurance industry will be implementing a new consumer protection plan. As part of this plan, annuities will be covered up to a payment of $2,000 per month and RRIFs and RRSPs will be covered up to $60,000 per person. This is in addition to the above mentioned reserve system.

When you weigh all these factors we feel confident in saying that it is indeed safe to invest with a life insurance company.

CURRENT ANNUITY & RRIF RATES as of December 5, 1989

MONTHLY INCOMES BASED ON $50,000 RRSP PURCHASE commencing one month from purchase date.

		Male	Female
LIFE ANNUITY No Guaranteed Term	Age 60	499.00	466.00
	65	544.00	500.00
	71	628.00	564.00
LIFE ANNUITY Guaranteed Term 10 years	Age 60	480.00	457.00
	65	508.00	483.00
	71	551.00	525.00
JOINT LIFE ANNUITY Guaranteed Term 15 years	Age 60	466.00	
	65	483.00	
	71	504.00	

BEST CURRENT RRIF RATES

1 Year	3 Years	5 Years	10 Years	19 Years
11.45%	10.75%	10.75%	10.50%	10.50%

PLEASE NOTE: The choices shown represent only a few of the many annuities and RRIFs that are available. Some companies increase the RRIF rates by ¼% on larger amounts. These rates are the best available from a regular survey produced by a national annuity quotation service and are made available by Sherr, Bergstein & Crackower Annuity Insurance Agency of Toronto.

* * *

All questions on annuities, RRIFs or RRSPs should be directed to Sherr, Bergstein & Crackower Annuity Insurance Agency, 272 Lawrence Ave. W., Suite 203, Toronto, Ont. M5M 4M1: telephone (416) 787-4517.

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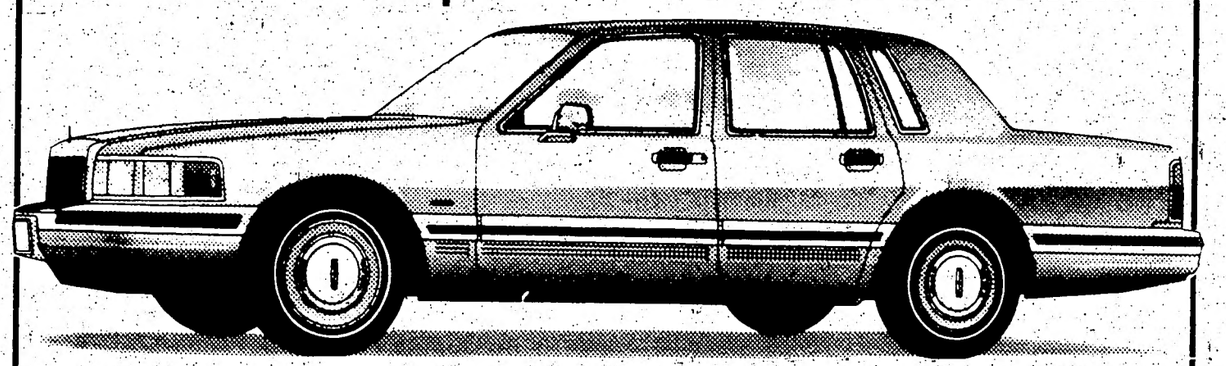

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Business Outlook

Capital-gains exemption reduced

Stock can be an uncommonly good investment

MONEY MATTERS

By
ARNOLD POLAN

Investment in common stock, especially in more established or blue-chip companies, often yields dividend income. This is taxed at a more favorable rate than interest income.

The real benefit to holding common stock, however, is the potential that your stock will appreciate in value. When you sell an investment at a price greater than its cost, the result is a capital gain. When you sell an investment for less than what you paid for it, the result is a capital loss. This applies to all investments, not just common stock.

Even after Tax Reform, investors continue to receive certain tax advantages with profits realized from capital gains, although these advantages have been reduced. It is important that you become familiar with the new rules.

First, the personal capital-gains exemption for most assets has been reduced from a lifetime maximum of $500,000 to $100,000. A maximum of $500,000 still applies in the case of farm property and the disposition of shares of small business corporations.

Second, the proportion of capital gains subject to tax will increase from 50 per cent to 66⅔ per cent in 1989 and to 75 per cent in 1990. Therefore, if an individual has exhausted his or her captial-gains exemption of $100,000 by 1990, 75 per cent of the capital gains will be taxed at his or her marginal tax rate.

Prior to 1988, capital gains qualifying for tax exemption included gains net of any capital loss. Tax Reform has added a new wrinkle in that your ability to claim a capital-gains exemption now is inhibited by your cumulative net investment loss (CNIL).

CNIL is a kind of account which holds the total amount of investment expenses claimed each year and in all preceding years since 1987 that exceeds the total of your investment income for that same period. Investment expenses include: interest and carrying charges on portfolio investments, rental properties and limited partnerships; shares of limited partnership loss, and 50 per cent of certain resource deductions for non-active participants and losses from renting or leasing real property.

By claiming these investment expenses which create or increase your CNIL, you reduce your ability to claim a capital-gains exemption in that year. The calculation is cumulative from the start of 1988 so that income of one year will offset the expenses of another year.

It is important to realize that CNIL does not affect your current deduction for these expenses, nor does it reduce your available lifetime exemption. What it does affect is the rate at which your exemption can be utilized, which is reduced.

The changes to the taxation of dividends and capital gains have removed the previously existing preference for capital gains, except where these gains can be sheltered through the capital-gains exemption or the application of net capital-loss carryovers.

Arnold Polan, a chartered accountant, is a vice-president and director of ScotiaMcLeod Inc.

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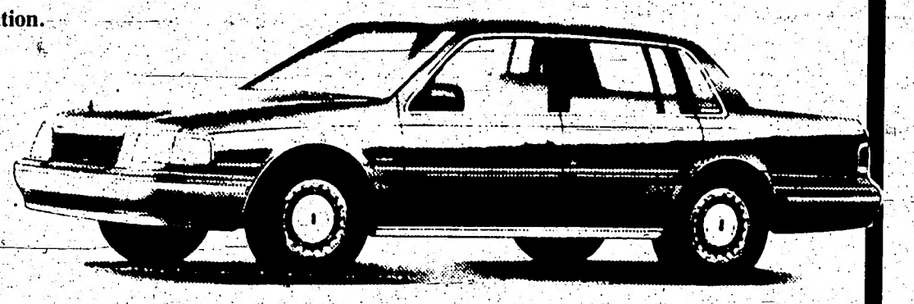

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$629,500. 2,100 + sf. 3 BR., 4 baths. Fam. rm., 2 car pking. FP. Extras. Natalie Schacter 449-2020.

BAYVIEW/STEELES — A SPECIAL HOME
$599,000. 2-stry., 5 bdrm., customized with decorative touches thruout! Michele Church 449-2020.

½ ACRE RENOVATE OR BUILD!
$509,000. Leslie-York Mills. Super buy. Must sell. Suitable for tennis crt. Judy Horvath 449-2020.

CUMBERLAND COURT PENTHOUSE
$499,900. Best location — best value. 2 bdrm. & den, frpl., upgrades galore. Judi Gottlieb 449-2020.

PERSONALIZED SERVICE QUALITY HOMES

SADIE MORANIS
LIMITED REALTOR

UPGRADED BEAUTIFULLY AIRY/LIGHT
$449,000. 2,185 s.f. Very large LR & DR/enste. baths/2 balconies, security. J. Sommers 487-4343.

LOWER VILLAGE GATE — SENSATIONAL
$379,000. Rare one bdrm. with patio now available. Security/pool/sauna. Dorann Gottlieb 487-4343.

FALKIRK — GREAT LOT! LOCATION!!!
$375,000. 3 bdrm. bung. 2 washrms., fin. bsmt., FP., in excel. condition! Eileen Cohen 449-2020.

CHILDREN CAN ROMP HERE SAFELY
$357,900. Best price/location, Bathurst-Steeles. Choice lot backs onto park. H. Kettner 449-2020.

1ST TIME BUYERS DELIGHT
$349,000. Bright & beautiful all updated 3 BR. Lawrence/Yonge. New kit. Hilary Kettner 449-2020.

CHOICE BUNGALOW — CHOICE SPOT
$348,000. 3 bed., new kit., fabulous lower fam. rm., 2 car gar. Great lot. CAC. Hilary Kettner 449-2020.

PERCHED ON RAVINE * * TERRACE
$280,000. 1,400 sq. ft. panoramic views. 2 bedroom, 2 bath, sep. din. rm., 2 pkg., locker, adult bldg. June Sommers 487-4343.

INVEST IN A LIFESTYLE
$279,000. Superb 1,240 sf. facing S/E. 1½ baths, solarium. Sheppard-Yonge. H. Kettner 449-2020.

Canada Trust / Realtor
The Canada Trust Company

BATHURST-GLENCAIRN
$699,000 — 516 Glencairn, 5 bdrm, new home, 3,600 sq. ft., luxury! $375,000 — 635 Glengrove, 3 bdrm, 46x135 lot, remodelled home. $378,000 — 3 bdrm with finished bsmt, income over $600.00. Call D. Abraham 783-3333.

THE MANOR — CHOICE!
$359,000 Bathurst/Sheppard - 102 Acton, 52x125 lot, 3 bdrm + sidesplit, immaculate condition. $469,000 - 11 Beaver Valley, 3 bdrm +, luxury home, gourmet kit. Call for more details D. Abraham 783-3333.

CONDO — CONDO — CONDO!
$164,000 to $224,000 — 1-2-3 bdrm. Glencairn subway, indr. pool, view, parking, security, shabat elevator. Bathurst/Wilson - pool, tennis crt, walk to Yorkdale, school. The Savoy - 2 bdrm - The Primrose - from $199,000 - D. Abraham 783-3333.

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EVERYTHING WE TOUCH, TURNS TO "SOLD"

OVER $1,000,000

OUTSTANDING VALUE — $2,895,000 — JUST LISTED
Magnificent 8,500 sq. ft. stucco luxury residence plus finished lower level to be built on 2/3 acre lot. Situated on a demand street off Bayview North. Walk-up to inground pool. All the finishings including dual staircases, elevator, gazebo terraces, 10' ceilings, and many more luxury appointments. Call *Carolyn Feldman to customize your dream home at 449-0090.

BAYVIEW/YORK MILLS MODERN CUSTOM BEAUTY
Backing onto park. 84' fr. 6,000 sq. ft. plus finished w-out bsmt. Triple gar. Call regarding extras. $2,200,000. *Gayle Friendly 223-5100.

ARCHITECTURAL MASTERPIECE $1,250,000
Spectacular! Approx. 9,000 sq. ft. on approx. 1/2 acre lot in a breathtaking panoramic setting. One of a kind style, quality and setting. Don't miss this one. *Eileen Richman 449-0090.

STEELES VALLEY ROAD — 1 ACRE $1,900,000
Fabulous ravine property on prestigious street amongst multi-million dollar homes. Immediate poss. *C. Feldman 449-0090.

BAYVIEW/BLYTHWOOD $1,298,000
83' frontage. Fabulous opportunity to locate in prime Bayview location on quiet cul-de-sac. *Eileen Richman 449-0090.

BAYVIEW/YORK MILLS — THE ULTIMATE LIFESTYLE
Can be yours! Sepna Developments presents custom luxury residence now under construction. 4,000-6,400 sq. ft. 2-4 car gar, gourmet kit, panelled oak lib, skylights and many quality finishings throughout. *Laureen Unroth 449-0090.

COSMIC DRIVE BEAUTY — $1,499,000
Custom 4 bdrms, with plaster walls. Prime York Mills/Leslie location. Triple garage, 9' ceilings, lower level recreation room, Salvarani kitchen and more. *C. Feldman 449-0090.

BRIDLE PATH — EXECUTIVE CUSTOM RESIDENCES
By Sepna Developments. Approx. 6,400 sq. ft., 4 car garage, finely appointed with the ability of customizing throughout. For more details *Laureen Unroth 449-0090.

BAYVIEW/STEELES — ATTAM INVESTMENTS
Offers a distinctive home on a quiet cul-de-sac in Thornhill's most prestigious areas. Home is approx. 5,400 sq. ft. on a magnificent 120'x150' lot with your choice of finishings throughout. *Carolyn Feldman/*Laureen Unroth 449-0090.

EXCELLENT VALUE — $1,049,000
Totally upgraded 4 bdrm executive home in prime York Mills. Home and Garden decor throughout including custom kitchen, extensive marble and hardwood floors. *Carolyn Feldman 449-0090.

MISTER REAL ESTATE

EVERYTHING WE TOUCH, TURNS TO "SOLD"

NORTH/CENTRAL

LAWRENCE/AVENUE ROAD — FABULOUS 2 STRY
3+1 bdrms, great use of space, main family rm, powder rm, eat-in kitchen, w-out to large deck, skylight. *Sandra Page 223-5100.

BAYVIEW/STEELES MOTIVATED VENDOR
Price reduced $559,000. Tastefully renovated and decorated. New kitchen, pot lights. *Eileen Richman 449-0090.

1/2 ACRE LOT ON MOST PRESTIGIOUS COURT
Million $$$ homes. Will build. Bathurst/Centre. *Y. Ross 223-5100.

OLD ENGLISH LANE. DRAMATIC DESIGNER'S HOME
Renovated. Beautiful 1/2 acre lot. One of Toronto's most prestigious addresses. *Yally Ross 223-5100.

BATHURST/FINCH/STEELES — PICK ONE
3 Bdrm, multi-level. Approx. 2,100 sq. ft. — 3 bdrm bungalow, side entrance, in-law suite, garage. *Helen Winer 223-5100.

YORK MILLS/YONGE — NOW IS THE TIME TO BUY
Motivated vendor. Home Completed. Start 1990 in style in a beautiful Shane Baghai home. Approx. 4,200 sq. ft. plus finished lower level in prime location. *Eileen Richman 449-0090.

BAYVIEW/YORK MILLS UNBEATABLE VALUE
Exhibited in this custom 4 bdrm, 2 stry home on quiet crescent in prime location. Main floor family and library, finished lower level, walk-up to yard. *L. Unroth/*C. Feldman 449-0090.

STEELES/BAYVIEW 2,300 SQ. FT.
4 bdrm. semi, double garage, Hollywood kitchen, fireplace, ravine view. Immaculate. $319,500. *Gayle Friendly 223-5100.

READY TO MOVE IN
Bathurst/Lawrence/Avenue Road. 2 brand new 4 bdrm. homes. Excellent builder. *Fred Shuster/*Nina Steinberg 764-6225.

YORK MILLS/LESLIE $789,000
Spacious executive home in prestigious location. Bleached hardwood floors, luxury finished lower level, new white kit, large principal rooms, sauna pot lights. *Eileen Richman 449-0090.

EXCELLENT INCOME! BATHURST/FINCH SEMI
3 bdrms, 4 baths, in-law suite, central air/vacuum, extras, premium lot. Prime area. *Shelly Halpern 224-2800.

BEAUTIFUL BRIGHT SEMI! 3 BDRMS.
Fin. bsmt, separate entrance to large covered deck! Master bdrm with 2 pc ensuite. Many upgrades. *Helen Shuper 224-2800.

CONDOMINIUMS

BATHURST/CLARK REDUCED RENTALS $1,100.00 UP
2 bdrm, sunden, verticals, appli, beautifully appointed. References. 1 year lease. Negotiable. Immed. *A. Lipton 224-2800.

DOWNTOWN NORTH YORK
Fabulous suite, 2 bdrm, 2 baths, solarium, fireplace in living room, approx. 1,785 sq. ft. of luxury. *Eileen Richman 449-0090.

BATHURST/CLARK 3 UNITS 1,175-1,430 SQ. FT.
2 bdrm, den, extras. $224,900-$255,900. Bathurst/Finch $155,900. 3 bdrm, move-in condition. Immed. *A. Lipton 224-2800.

YONGE/CLARK — CONSERVATORY
Shows to perfection. Largest model, 2 parking, don't wait. *Sarah Rovet 224-2800.

3000 BATHURST STREET — A RARE OPPORTUNITY . . .
To find an available unit in this desirable building. 2 bdrm, penthouse, 5 appli, 2 parking spot. $319,900. Gayle Friendly 223-5100.

YONGE STREET — 1 BDRM, LUXURY
Approx. 870 sq. ft. Marble, 6 appli, central air, whirlpool, recreation centre, walk to TTC, shopping, excellent financing available. Good address for investor. *Sue Silverberg 223-5100.

BATHURST/FINCH/STEELES LUXURY 2 BDRM
Plus den, approx. 1,600 sq. ft. $$$ in upgrades. See it!! You'll love it! *Helen Winer 223-5100.

BUY A POOL FOR CHANUKAH!
4 bdrm. bungalow. 71'x193' lot. Main family rm, new addition. York Mills Gardens. *Nina Steinberg/*Fred Shuster 764-6225.

STEELES BETWEEN YONGE & BAYVIEW
4 bdrm, 3 baths, Old English style, in-law suite, skylights, new kitchen, close to all amenities. *Shelly Halpern 224-2800.

BATHURST/WILSON REDUCED — ESTATE SALE
3 bdrm. bungalow. Large living/dining rm, finished bsmt, separate entrance. *Barbara Bernstein 224-2800.

BATHURST/FINCH BUNGALOW UNDER $300,000
2 bdrm, 2 baths, in-law suite, 50x132 lot. Steps to bus, prime areas. Won't last. *Shelly Halpern 224-2800.

BATHURST/LAWRENCE — REDUCED TO SELL!
3 bdrm. bungalow, finished basement, separate entrance, excellent starter. *Barbara Bernstein 224-2800.

BATHURST/DREWRY JUST REDUCED!
Custom built 4 bdrm, 4 baths, 4,000 sq. ft. of living space. Excellent floor plan, prime area. *Shelly Halpern 224-2800.

OVER 2,000 SQ. FT. CENTER EAST OF BATHURST
Grey & white decor, quiet crescent, finished basement, possible in-law apt. Fantastic value. *Cila Fleischmann 224-2800.

SEMI — ALL SPRUCED UP!! 3 BEDROOMS
Separate entrance to fin. bsmt. with 3pc bath, all new wall/floor/window coverings. 5 appli. and more. *Helen Shuper 224-2800.

*Sales Rep

REAL ESTATE

1 Houses For Sale

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CENTRAL PROPERTIES

LOWER VILLAGE BLDG LOT
Prime location! 75' x 175. Plans available from one of Toronto's leading Architects! For Details call Eleanor Wagman 488-2875.

LOWER VILLAGE ELEGANCE!
Perfect flow for entertaining. Library & family rm on main. 7 bdrms. Huge lower level. Dble grge. $2,175,000. Eleanor Wagman 488-2875.

DESIGNERS FAB TOWNHOUSE!
Ave. Rd./St Clair. 3 stry, 3+ bdrms. Exceptional value! One of a kind hi-tech kitchen, spa on deck. Judy Goldman 488-2875.

CHOICE GLEN PARK AVE $875,000
Now is the best time to buy!! Unique 5 bdrm home, 3 full baths - lndry on 2nd. Excellent design & use of space! Lovely driveway. Judy Goldman 488-2875.

TO BE BUILT
New luxurious home over 3,500 sq ft on south facing 50' lot! 5 bdrm, 4 baths. 9' ceilings. Mn flr lndry. For details call Ellen Wengle 488-2875.

2 NEW HOMES TO BE BUILT
Bathurst/Glencairn area. Build your dream home! Choose your finishes. Offered at $599,000. Judy Goldman 488-2875.

ENJOY THE TAX BENEFIT
Buy before 1990. Triplex reno. Well located. Great price. Call Rosalie Roebuck/Susan Slater 488-2875.

SHELBOURNE AVE $499,000
Renovated centre hall. Main floor family room. New kit & baths. Deep lot. Price reduced to sell! Judy Goldman 488-2875.

BATHURST & GLENCAIRN
Great 2 stry detached hom SOLD s on 2nd. Main den & bath. Dble grge. Large lot. Move ... cond. Cathy Kwinter 488-2875.

ARMOUR HEIGHTS, WHAT VALUE!
2 storey, 4 bdrm. home with master ens., mn. powder rm., great eat-in kit. & fin. bsmt. w/sep. entrance. Shows beautiful. $449,000. Patti Pollock 226-1987.

NORTH PROPERTIES

CHATEAU ON FIFESHIRE RD!
$2,850,000. 3 stry majestic residence on great lot! 5 bdrms on 2nd. Main flr library & fam rm. w/o lower level. Cathy Kwinter 488-2875.

BAYVIEW/YORK MILLS "FIFESHIRE"
$2,595,000. Gorgeous custom 5 bdrms. Huge principal rms., marble & bleached flrs. Walkouts lower to designer pool & ravine. Sharon Bobkin 226-1987.

BRIDLE PATH AREA $2,549,000
In a word . . . stunning! Exceptional features. 7+ bdrms., 8+ baths, 2 saunas, 2 storey, grand marble entrance. Fin. bsmt. Sharon Bobkin 226-1987.

ULTIMATE RAVINE LOT
$1,779,000. Bayview/York Mills. Total privacy in county setting. Build your dream on 101' frontage. Janie Lerner/Sharon Bobkin 226-1987.

DARE TO COMPARE!
Surround yourself in privacy! Almost 1 acre in the heart of Bayview — A rare find! Rena Bader 226-1987.

BAYVIEW SOUTH OF YORK MILLS
$1,349,000. Pick your colours & finishings in this luxurious 4,200 sq. ft. home. Fam. rm. + lib. Fin. bsmt w/walkout. Janie Lerner 226-1987.

UNIQUE ARCHITECTURAL DESIGN AT ITS BEST OVER 7,300 SQ. FT. OF LUXURY AND FINISHED BASEMENT SITTING ON A 100 x 180 FT. TREED LOT AND JUST STEPS TO THE SYNAGOGUE.

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A MUST TO SEE: Unbelievable cathedral foyer, windows galore, 9 bathrooms, double glass and oak modern floating stairs, fantastic kitchen, cathedral living room and fireplace, finished basement, jacuzzi, sauna and whirlpool, oak library and wet bar, huge family and dining room overlooking mature trees, 5 bedrooms +2 over 100 potlights, 2 kitchens, granite tiles and more.

For more information call: CILA FLEISCHMANN
MISTER REAL ESTATE INC.
224-2800

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BAYVIEW/YORK MILLS SPECIAL!
Xmas savings! Purchase this contemporary 4+ bdrm home on south lot before Dec. 25/89 & receive a special discount! Call Jeffrey Wagman 488-2875.

A DREAM COME TRUE!
$999,000. 3,600 sq ft of living space. Den & family rm on main. 5 bdrms, 3 baths on 2nd flr. Dble grge. Don't wait! Jeffrey Wagman 488-2875.

DENLOW — THE ULTIMATE IN . . .
Luxury. Stunning reno. 4 bdrm. res. Better homes & gardens. Cathedral ceiling, unique architectural design. Ann Kamin/Anna Pollock 226-1987.

YORK MILLS & LESLIE!
$669,000. Fabulous 4 bdrm bungalow. Open concept L.R./D.R. for informal living. Large main flr fam rm OFP & w/o to garden. Cathy Kwinter 488-2875.

VENDOR HAS PURCHASED AND . . .
Closed! Bayview/Laureleaf, 4 large bdrms. Huge corner lot. Bright eat-in kit. Fam rm/stone frpl. Mn flr lndry rm. Fin bsmt. Make a deal! Diane Plant 488-2875.

BATHURST VILLAGE! REDUCED
Now only $588,000 for an incredible large renovated family home. Vendor will take back mortgage. Really fantastic! George Chisholm 488-2875.

JUST LISTED! FLAMINGO ROAD
Bathurst/Centre. Fab. 4 bdrm., mn. flr. fam. rm., sunny bleached oak kit., large foyer, circuit staircase + + + Ann Kamin/Anna Pollock 226-1987.

HARD-TO-GET-TOWNHOUSE
Bayview/York Mills area. 5 bdrm., 4 pc. ensuite, 2 car garage, mn. flr. den, 1,900 sq. ft. + bsmt. rec. rm. Opportunity plus! Jerry Uslaner 226-1987.

BATHURST & STEELES
$389,900 4 bdrms, 4 baths, eat-in kit. Fully finished lower level. Door to garage. Exceptional quality. Allen Tobe 488-2875.

DREWRY AT BATHURST
Lot 70' x 125' ideal for severance. 3 bdrm bungalow with lower level apartment. Exceptional investment. Allen Tobe 488-2875.

CONDOMINIUMS

JUST REDUCED!! $935,000!!
Lower Village Gate townhouse! Overlooking ravine! 3+ bdrms. Sunken L.R. 2 open frpls. Marble ens. 24hr security + + Cathy Kwinter 488-2875.

DRASTICALLY REDUCED!!!
55 Prince Arthur. Prime bldg. 2,172'. 2 bdrm, 2½ baths. S. view! Rosalie Roebuck/Susan Slater 488-2875.

SPARKLING . . . NEW!
Luxurious condo. 2 bdrm + den. 1,250 sq ft. 6 new appls. Ens lndry. 2 car pkg., locker, south exposure. Glencairn location. Ellen Wengle 488-2875.

A REASON FOR SELLING!!
Rich moulding, detailing thruout, frpl, flowing space for elegant entertaining. Two bdrms. Fully equipped kit. C/A flexible closing. Thomson 488-2875.

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CEDARVALE
Only $285K — **11¼ MTGE. 1993** — Tudor bungalow near subway, 2 bdrm with fin. bsmt., 2 baths, fireplace. Private drive. Bruce Smith 785-7019.

LOWER VILLAGE
$695K — Best kept secret. Main floor family room, sunroom, 2 pc. + inground pool. 3 bedrooms includes master suite with den + ensuite. Exclusive, Coreen Morrison 785-7019.

1ST. AD ALLENBY
$479K — pretty as a picture. Tudor on 135 ft. lot. 3 bdrm. + tandem, white kitchen with breakfast room, designer 4 pc. stone firepl., bleached floors. Coreen Morrison 785-7019.

CEDARVALE
$450K — Spacious 2 storey on quiet street near subway. 20 ft. living room with fireplace, 3 bdrm., finished bsmt. Marty Ross 785-7019.

LOWER VILLAGE
$1,695K. Stately corner residence on 50x170' lot. 3 stry., centre hall. 7 bdrms. + library. Multiple firepl. Bruce Smith, 785-7019.

SHOMREI SHABBOS SYNAGOGUE
$749K — 3,500+ sq. ft. custom home. 4+2 bdrms. w/mn. flr. fam. rm. + library. Kit. w/centre island & brkft. area; mn. flr. laundry. 4 baths, c.a.c. Very anxious vendor. Ellen Isakow, 785-7019.

LOWER VILLAGE CO-OPS
Prices slashed $20-35,000. VEndor out of country. 2—1 bdrm. units in prestigious bldg. Steps to Village shops. Esther Unruh, 785-7019.

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Realtor

HARVEY KALLES
441-2888 REALTOR 488-4488

NORTH

PRESTIGIOUS POST ROAD
$5,500,000. Executive appointments and striking aesthetic detail enhance this estate. Offering a grand foyer and elegant reception rooms - marble fireplace, ultra modern kitchen, entertainment centre with walkouts. Elise Kalles 488-4488.

AN INVESTMENT OF A LIFETIME
$3,795,000. A rare opportunity to purchase one of the most remarkable 2 acre properties on the Bridle Path. Let your architect and your imagination design your fantasy. To view this unique property call Elise Kalles 488-4488.

PARK-LIKE SETTING — YORK MILLS
$3,180,000. Unsurpassed in quality and craftsmanship this gracious ranch is situated on 1⅓ acres backing onto Wilket Creek. Custom finished lower level with walkouts to swimming pool and tennis court. Elise Kalles 488-4488.

ARCHITECTURALLY DESIGNED
$2,980,000. Location, exciting design and quality construction create this winning combination - featuring an open concept, gourmet kitchen, innovative use of marble and brass. Fabulous lower level with indoor pool. Elise Kalles 488-4488.

DESIGNED FOR ENTERTAINING
$2,980,000. Contemporary in design! Custom craftsmanship is evident in this elegant home. Over 8,000 square feet of living space on almost an acre of secluded grounds with award-winning swimming pool. To view call Elise Kalles 488-4488.

FABULOUS RENOVATION $875,000
Cosmic/York Mills. 4+1 bedrooms, finished L/L with kitchen + w/o. Hardwood floors, 6pc. marble ens. + + + D. Ruscica/A. Psihramis 488-4488.

LOT AT BAYVIEW & STEELES
Best value in area. 121 x 150 awaiting your dream home $799,000. Michele Rosen 488-4488.

YONGE & LORD SEATON. REDUCED!
Amazing value on three new superb custom built homes. From $749,000! Michele Rosen 488-4488.

NEW CONDO TOWNHOUSE $739,000
Contemporary 3,050 sq. ft. York Mills/Yonge. Prestigious area. 3 bedrooms, family room, rec. room w/o. 2 car garage. D. Ruscica 488-4488.

GREAT FAMILY HOME $499,900
Willowbrook. Greenpark home. 4+2 bedrooms, curved oak stairs to finished L/L. Large kitchen + main fam. room w/o's. D. Ruscica 488-4488.

BATHURST & STEELES — VALUE!
Reduced to sell at $409,000. 3+ bdrms, 3 baths, new kitchen, CAC. Michele Rosen 488-4488.

THE ULTIMATE IN CAREFREE LIVING
$369,000. 3 storey townhouse with 2 storey living room, at York Mills/Bayview, 3 bdrm, 3 bath, designer renovations throughout! E. Chusid 488-4488.

CENTRAL

VENDOR MOVED — MUST BE SOLD!
Forest Hill - Exceptional value! 4 bdrms. 4 baths. Great lot! Mn. fl. den + + $849K. G. Kerbel 488-4488.

HILLHURST BLVD — MUST BE SOLD!
Renovated 3+ bdrms, 2 fam. rms. 2 kits. W/o to large gdn. CAC, alarm. B. Jacobs/G. Kerbel 488-4488.

BEST BUY — FOREST HILL $529K
Old Forest Hill Rd., 4 bdrms., 3 baths, new kit., hwd flrs., CAC, frpl. G. Kerbel 488-4488.

CONDOMINIUMS

UNBELIEVABLE VALUE! SKYMARK!
2,700 sq. ft. + 850 sq. ft., rooftop terrace. No expense spared! $749,000! Michele Rosen 488-4488.

AVE. RD. & ST. CLAIR! BEAT THIS!
1,750 sq. ft. 2 bdrms, 2 ens., powder rm, solarium & den! $499,000. Michele Rosen 488-4488.

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SEIDMAN
REAL ESTATE LIMITED REALTOR
633-7373

BATHURST-LAURELCREST
New 6 bdrm on one level. 6 bath, oak circ. stairway, liv. & din. comb., skylight, den, fam. rm. W/o fin. bsmnt., large lot. 633-7373.

BATHURST-SHEPPARD
Updated 2 or 3 bdrm, 2 bath, 2 kits, fin. bsmnt, gar., extras. 633-7373.

BATHURST CENTRE
New 4 bdrm. 3 bath, premium lot, den, fam. rm., dbl. gar. 633-7373.

WILMINGTON-FINCH
Large 3 bdrm. L-shape liv. & din. Updated kit., 2 bath, fin. bsmnt., gar. Move in condition 633-7373.

PURDON DRIVE
Large split level, 3 bdrm., 3 bath. Huge liv. & din., fam. rm. W/o, fin. bsmnt., dbl. gar. 633-7373.

BATHURST-STEELES
Large 4 bdrm. split level, updated kit., den, fam. rm., w/o, fin. bsmnt, dbl. gar. 633-7373.

A. & D. SEIDMAN 633-7373

JAKOBS

85 HILLMOUNT AVE
BRAND NEW 6,000 Sq. Ft., 2 Kit, w/o Bsmt, Highest Quality Finishings, Custom Built by Lylak Homes $1,275,000. 440-1414.

LESLIE/GREENLANE
2 Lunau Lane, Brand New, over 4,600 Sq. Ft. on nearly ½ Acre, Fully upgraded, builders own home, 5 Bdrms, 5 Baths, $895,000. 440-1414.

460 DREWRY AVE
3 Bdrm Immaculate Bungalow on 60 Ft. Lot, 2 Baths, Fireplace, long closing, EXCELLENT INVESTMENT $399,000. 440-1414.

BATHURST/HWY #7
10 Penticton Ct., Brand New, on 40 Ft. Lot, IMMACULATE, 2,604 Sq. Ft. Ceramics, 3 Baths, Neutral Decor, Air Cond., $389,800. 440-1414.

FELIX SMOLYAR/
ELI GOLDSTEIN

REAL ESTATE

6 Condominiums For Sale

SKYMARK REVIEW DON MILLS & FINCH

You have heard of Rolls-Royce, Beethoven, Picasso, Shakespeare — all names associated with quality; and you have simply heard about Skymark but not seen: now it's time to view these 2 well-appointed and upgraded corner suites, featuring 3 exposures on various floors, 2 sep. bdrms., fam., sol., balc., 2 ens., powder rm. + lots of extras. These unique suites are located in Skymark II with its beautiful landscaping and park-like setting. Vendor bought, don't wait till price goes up. **RENTAL:** Choice of 1- or 2-bdrm. + den. For our updated inventory contact Mr. Santee Leung, THE SKYMARK SPECIALIST, 441-2003/24 hrs. on call with car-phone + pager.

Santee Realty Inc.

BAYVIEW/#7. 2 bdrm., 1,200 sq. ft., $239,000. Sharon Balaban, 731-7111.

• **343 CLARK.** 2 bd., 2 bths., $265,000. Paula Bernstein, 731-7111.

• **7460 BATHURST.** Pent., 2 bd., den, $249,900. Gabby Goldring, 731-7111.

• **BATH-STEELES.** Primrose 2 bd. "Carnation." $224,900. Ted Waxman, 731-7111.

• **SKYVIEW.** 1 Bd., Solarium, $236,900. Ted Waxman, 731-7111.

• **SAVOY.** 2 Bd., 2 Bths., Ted Waxman, 731-7111.

UNGERMAN RLTY. RLTR.

CRICKET CLUB/ MT. SINAI SYNAGOGUE
Rarely offered 1 + bdrm. corner penthse. Beautiful SW view, security, pkg., VTB. $229,900.
A. HOWATT 465-7527
TERRY MARTEL R.E. LTD.

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*Bathurst and Finch
*Bathurst and Steeles
*Bathurst and Clark
*From $150,000
Sol or Murray Goldkind
Re/Max Central Realty Inc.
764-6000

YONGE & FINCH PLACE NOUVEAU
Upgraded 2-bdrm. sunden, balc., 1,137 sq. ft., bsmt. locker + extras. Priced for fast sale. Mr. Santee Leung, 441-2003/24 hrs.
Santee Realty Inc.

COURTLAND — BATH-STEELES
• 1 bd., den, Fla Rm. 1,400 sq. ft. unbelievable bargain. $176,900.
• 2 bd., den, solarium $229,900.
Ted Waxman, Ungerman Rlty. Rltr. 731-7111

7 Condominiums For Rent

FURNISHED CONDO FOR RENT
150 Neptune Drive
Bathurst/Wilson
3 bedroom, 10th floor, southern exposure
$1350/month
Call evenings
633-3798

Bathurst/Steeles - Primrose. New, 2 bedroom, 5 appliances, blinds, parking. $1,050. 782-4028, 226-2903.

100 Antibes 3 bedrooms, 2 baths, 5 appls. 638-2323.

BATHURST-CLARK
Promenade. 2 bd., $1,250. Paul Bernstein, Ungerman Rlty., Rltr., 731-7111.

8 Condominiums For Rent/Sale

Glencairn/Bathurst - luxury 1 bedroom, solarium, 6 appliances, 2 bathrooms, 24- hour security, indoor parking, $1,300 month. Call evenings, 731-0906 or 485-4111.

12 Shared Accommodation

Male or female to share a 4 bedroom house with 25 year old male. Yonge/Eglinton area - Roselawn Ave. Newly renovated. $625. 229-1474.

12 Shared Accommodation

Bathurst/Wilson - female, professional, quiet, non-smoker. Needed to share with same. 2 bedroom apartment. $435 a month. Available February 1st, 1990. 787-5429, please leave message.

Bathurst/Wilson - male to share very large apartment. Kosher preferred. 783-3889 mornings/ late evenings. Please leave phone number.

Eglinton/Mount Pleasant - share beautiful large, 2 bedroom house. Pool, parking, laundry, fireplace. Available January 1. $650. 484-8581.

13 Apartments For Rent

Toronto: Bathurst/Lawrence - 1 bedroom all inclusive, high-rise, semi-furnished. Available immediately. $800.00 per month. Days: 514-486-1125. Evenings: 514-769-6142.

Lawrence/Allen Expressway - 1 bdrm. Lower level in 6-plex. Parking optional. Call evenings 886-5515.

Bathurst/Steeles - spacious, new basement apartment. 2 bedrooms, lounge, kitchen area, full bath. Laundry, parking. partially furnished. January 5th. Non-smoking lady preferred. $575 plus utilities. 731-1857.

Don Mills/Sheppard - 1 bedroom furnished apartment. Available for 3 months, January 1st '90- March 31st. Good location, across from Fairview Mall and small plaza. On public transportation. Please call Diane 785-3555, days, 498-8202, nights.

Bathurst/Glencairn - basement furnished apartment. Separate entrance. Near subway. Single person. $450 monthly. 785-3839.

2 large, bright basement apartments, with own kitchen, bedroom and living/dining room, tiled bathroom, appliances; unfurnished. Separate entrance. Phone 636-0277 (no Saturday calls).

23 Florida Property For Rent

ON THE OCEAN IN HOLLYWOOD
Florida Special
Discount of 40% for December '89 and April '90 only and 50% for May '90 only.
• 2 Bedroom • 1 Bedroom and Efficiency.
All Facilities Included
Phone **259-0841**

Luxury 2 bedroom, 2 bathroom, beautifully furnished condo. Plaza of Americas, 163rd St. and Collins. $65 daily, U.S., March and April. Also: 1 bedroom, 1½ baths, den. January. $50U.S. daily. 252-8089.

24 Florida Property For Sale

BOCA RATON COUNTRY CLUB
3 br./3 ba., $139,900 U.S., $600 (U.S.) airfare at closing.
Call Re/Max - Koolik Group (407) 479-3888 Collect

Inverrary Manors, Ft. Lauderdale, 2 bedrooms, 2 baths, corner, 6th floor, on golf course, excellent cond. Call Irvin Holt 1-305-735-5473.

ALAN UNGERMAN REALTY LIMITED REALTOR **731-7111**

BAYVIEW-GREENLANE — EASY TO ENJOY!
4 bdrm. beauty, mn. flr. laundry, fin. bsmt. with 2 bdrms. landscaped lot. $434,000. Fran Kieselstein/Alisa Abrahams 731-7111.

B'NAI TORAH — "OUT OF SIGHT" FAMILY RM.
Lg. decorated 4 bdrm. sidesplit, dble. gar., on huge magnificent lot. Loads of extras. Opportunity at $474,900. Ted Waxman, 731-7111.

TUCKED AWAY ON A QUIET CUL-DE-SAC
Lg. fam. rm. with w/o. Spacious 3+1 bdrm. sidesplit, huge updated kitch., near all amenities. Call now! Bella Beer, 731-7111.

BATHURST-DREWRY — BEST KEPT SECRET!
Bright, vacant 3 bdrm. bung., fin. lower level, new kitch., hdwd. flrs., 60' lot, $339,900. Call Susan Kruger, 731-7111.

BATHURST-PROMENADE — BRAND NEW!
All the room you ever wanted! Mn. flr. fam. + library, gourmet kitch., shows exquisitely. Value priced at $489,900. Ted Waxman, 731-7111.

BATHURST-STEELES — LIVE MODERN!
Enticing 4 bdrm., spacious white solarium kitch., fin. bsmnt., quiet cres., $449,000. Fran Kieselstein/Alissa Abrahams, 731-7111.

BATHURST-STEELES — KING SIZE BARGAIN!
Exquisite 4 bdrm., mn. flr. fam., libr., laundry, gourmet-kitch., premium lot. on quiet cul-de-sac. $479,900. Ted Waxman, 731-7111.

BATHURST-CLARK — SOUGHT AFTER AREA
Walk to shul! Vacant, 4 bdrm., fin. bsmnt., dble. gar., 5 appls., near all amenities. $374,500. Call Andy Reti, 731-7111.

BATHURST-PROMENADE — SPOIL YOURSELF!
Immaculate 4 bdrm., open style kitch., overlooking fam. rm., lg. principal rms., quiet court. $367,500. Bella Beer, 731-7111.

BATHURST-ATKINSON — THE PRICE IS RIGHT!
2 yr. old, lg. 4 bdrm., 2 ensuites, mn. flr. fam., libr., laundry, parquet flrs. Find out more! Call Ted Waxman, 731-7111.

BATHURST-STEELES — MY ADVICE IS . . .
See this decorated 4 bdrm., mn. flr. fam. & laundry, fin. bsmnt., new kitch., dble. gar., $339,900. Paula Bernstein, 731-7111.

BATHURST-CHABAD GATE — JUNE '90 CLOSING!
Better take a look! Spotless 4 bdrm., mn. flr. fam., grey/white tones, quiet cres. Value at $324,900. Call Ted Waxman, 731-7111.

BATHURST-MILNER GATE — INTERESTED IN . . .
a terrific buy? See this vacant 3 bdrm. + fam. rm. + fin. lower ev., 4 bths., dble. gar. Let's talk details. Evelyn Pollack, 731-7111.

BATHURST-CHABAD GATE — ZERO IN . . .
on this super 3 bdrm., mn. flr. fam., firepl., master ensuite, extras galore! Dble. gar., quiet cres. $309,900. Ted Waxman, 731-7111.

NORTH BATHURST — UPBEAT LIFESTYLE
Gorgeous 3+1 bdrm., grand entrance, huge fam. rm., partially fin. bsmnt., dble. gar. Must be seen! $347,500. Ted Waxman, 731-7111.

TO ALL MY GOOD FRIENDS, BUSINESS ASSOCIATES, COLLEAGUES & CLIENTS MAY THE CANDLES OF CHANUKAH BRING YOU JOY & LIGHT, AND MAY THE YEAR 1990 BE BLESSED WITH GOOD HEALTH, SUCCESS & PROSPERITY FOR YOU & YOURS.

AHUVA SIMONE
PRESIDENT

222-2003

AHUVA Real Estate Ltd.

ALAN NEWTON
REAL ESTATE LTD. REALTOR

ATKINSON-CENTRE "3 CUSTOM BUILT HOMES"
$649,900 - $699,900. 4 & 5 bdrms, pool sized lots available, golf course lot, close to synagogue. Al Sidofsky 764-7200.

ROSEDALE NORTH REDUCED!
Only $424,900! Approximately 2,900 sq. ft, main floor den + family rm. + laundry rm, excellent value! Mark McKaig 764-7200.

SPRING FARM — 3 HOMES $314,900 - $359,900
$359,000. 4 bdrm, main family rm, finished bsmt, double garage, quiet cres.
$319,000. 3 bdrm, main family rm, finished bsmt, 2 skylights, appliances.
$314,900. 3 bdrm, family rm, finished bsmt, beautifully upgraded, quiet cres.
For more information call Al Sidofsky 764-7200.

DUFFERIN-STEELES REDUCED TO $329,000
Upgraded 3 bdrm, main family rm, anxious Vendor. Mark McKaig 764-7200.

BATHURST-STEELES "1ST TIME BUYERS"
$289,900. Large 3 bdrm, main floor den, finished rec rm. Mark McKaig 764-7200.

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ROYAL LEPAGE
It's you that counts the most.

IMMEDIATE POSSESSION
$447,500 8 Year New Bungalow! Quiet Cul-De-Sac. 5 Bedrooms, Hollywood Kitchen, Professionally Fin. Lower Level — W/O Family Rm. with Fireplace + Nanny's Quarters. Central Vac. Parquet/Ceramic Thru-out. 3 Baths. *Carole Goodis 221-5515.

THORNHILL BATHURST-STEELES
$294,900 3 bdr & retreat main flr fam rm. Large lot, almost fin basement cac, end Jan. possession fenced motivated vendor for apt call *JOAN E. LANDY 256-1388.

90 FISHERVILLE. LUXURY CONDO
$209,900 Priced to sell. Motivated Vendor. 2 bdr & solarium. Upgraded Brdlm. TTC, Shopping, Rec. Facilities. Immaculate. For appt to view call *JOAN E. LANDY 256-1388.

"AVENUE-EGLINTON" OVER 3,400 FT.
$749,500 Modern detached, 4 fin. levels, dble. dr. & gar., frplces., cac, Jacuzzi, skylights, c/vac., intercom, very large principal rms., must be seen. Joe Freedman* 635-1170.

OVERSIZED BUILDER'S LOT
$419,900. 50x150' corner property. Long closing? It's possible. Near Clanton Park. Call W. Cooper* 221-5515.

*Sales Representative **Associate Broker

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n. s. smith REALTOR
SALLY ROSEN
884-4425 630-3676

BATHURST VILLAGE
3,100 sq. ft. home. 5 bdrms. on 1 flr., 2 storey, open stairs to bsmt. 4 baths, bsmt. apt.

BATHURST & ANTIBES
135 Antibes, 1 bdrm. condo, huge balc., great view.

BATHURST & DREWRY
Build new home on live in present, 3 bdrm. bung. + bsmt. apt. Lge. lot.

CENTRE-ATKINSON
A dream home. Walking distance to synagogue, 4 lge. bdrms. + nanny qtrs. in bsmt. Fam. rm., 2 firepl., ceramics + hardwood; optional clothing.

3 Houses For Rent

Beautiful, spacious, main floor of bungalow; 3 bedrooms, large sit-in kitchen, appliances, large garden, garage, unfurnished. Bathurst/ Wilson area. $1,200 including utilities. Phone 636-0277 (no Saturday calls).

Bathurst/Marathon at Drewry - 3 bedroom bungalow. Finished basement, separate entrance, appliances, air, double garage. January 1st. $1,400 plus utilities. 665-1874.

6 Condominiums For Sale

PENTHOUSE
Bathurst-Steeles. One-of-a-kind. 2,100 sq. ft. 40' balcony, marble, ceramics, built-ins, 4 car pkg., spectacular view! Ted Waxman, Ungerman Rlty., Rltr., 731-7111.

2 Houses For Sale Private

Best buy in Bathurst/ Lawrence area, owner must move, 2 bedroom plus den bungalow, finished basement, central air. Call 661-8745 and leave message, no agents please.

2 Houses For Sale Private

EMES REALTY INC
BAYVIEW-PROCTOR
1 acre of land. Build your dream home. E. Messinger, 787-7854.

allan BROWN

BATHURST & YORK HILL
Just listed - luxurious upgraded 4-bdrm. home, prof. fin. bsmt., incl. a sauna. Motivated vendors. Alona Zavet, 224-0801.

BATHURST & CENTRE
New luxury 3,500 sq. ft. home, premium lot, must sell. Alona Zavet, 224-0801.

TAL-RAM REAL ESTATE LTD. REALTOR

CARIBOU/GLEN RUSH
Spacious 3-bdrm. bung. w/lge. principal rms. Eat-in kit. Sep. bsmt. entr. w/kit. & washrm. Reduced to $459,000. Jack Samuel, 789-4325.

THORNHILL BEAUTY
57 Franmore Circle. 3,000 sq. ft. of luxury, lot 50'x124', huge sunny kitch., 4 bdrms., 3 bths., formal din. rm., fully equipped 3 yrs young. 222-8991.

BRAND NEW
Quality Bramalea built home in exclusive Wilshire development. Imm. occupancy. 222-8991.
JEAN SILVER, Sales Rep.
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BRAMALEA REALTY

AVENUE RD. & LAWRENCE
• **Custom 2 storey • 3 bedroom • 4 bathrooms**
• **Skylights • Jacuzzi • CAC • marble & wood.**
• **Lg. kitchen • Fireplace • Walkout to deck • City garden**
• **2 car parking.**
• **Side entrance to self-contained teenage or nanny suite.**
***Owner leaving country. Possession flexible. Creative financing possible.* $569,000. firm.**
787-9684

24 Florida Property For Sale

RE/MAX

BOCA COUNTRY CLUBS BEST BUYS
2/2 Villa, gar. & lake $119(U.S.)Furn.
2/2 Condo dec. furn. $139(U.S.)Furn.
3/2 Villa w/gar. $145(U.S.)
3/3 TH. Gulf & Lake view, 2,200 sq. ft. $212,500(U.S.)
MANY OTHERS
Call Doris Collect
(407) 479-3888 (Re/Max)
(407) 394-3808 (Evenings)
$600 (US) airfare at closing

Boca Raton, exclusive area, 2/2, furnished/ unfurnished, lakeview on golf course, swimming, tennis, 24 hr. security, newly decorated. $103,800.00U.S. by owner, 407-394-5068.

North Miami, Aventura, decorator furnished, 1 bed, 2 baths, in high rise condominium. $80,000.00U.S. 305-932-7818, 514-486-4296.

North Miami Beach, luxurious 1 bedroom condo. Designer series. Scenic view, in modern building. Must sell. 881-6682, 1-305-949-7946.

Hollywood- Hallandale, luxury 2 bed/ 2 bath, facing waterfront, high floor, 2 terraces, magnificient view. Furnished. Decorated by top Florida firm. Showplace, 24 hrs. security, valet, all amenities. $350,000.00U.S. 305-454-6000, office, 305-456-7751, home:

25 Florida Property For Rent/Sale

FLORIDA SPECIALISTS
Let a professional help you rent, lease, buy or sell. Owners -- we have many prospective renters. Let us rent your Florida unit at no charge to you. Art Appelberg 250-1800.
Cityscape Real Estate Inc. Realtor Toronto

West Palm Beach, Golden Lakes Village, 1 bedroom, 1½ baths, villa, 3-month minimum, option purchase. Bus: 832-2293, Res: 832-8400.

Miami Beach Condo, hi-rise on the ocean, near Hilton. 2 bedroom, 2 baths. 1,350 square feet. Swimming pool, shul, s. elevator. Designer decorated. $2000/ month, seasonal, or for sale, $155,000U.S. 718-436-9692.

27 Israel Properties

Petach Tikva 2 bedroom apt., centrally located, quiet area, near Young Israel Synagogue. 1-613-721-9436.

Lovely, quiet 2 bedroom apartment. Beit Hakerem, Jerusalem. Second floor, overlooking garden. Dead end street. Call 538-7469, Israel: 053-622842.

28 Out-Of-Town Properties

Cranberry Village Condo, 2 bedrom, 2 bath, fully equipped, $4,800. January- April. 440-1144 Cynthia.

33 Vacation Properties

Palm Springs Cal. seasonal rental, furnished, luxurious, 2 bedroom, 2 baths, townhouse, garage, pool, spa, tennis, $1,800US/ month, 619-440-5468/323-7294 + 2 bedroom, 2 bath available January only. $1,300US. 818-345-8752.

33 Vacation Properties

TIME SHARING TO RENT 2 WEEKS. CHOICE OF DESTINATION. ANY TIME. IN 1990. CALL 445-5411.

35 Land Sales-Lots

60'x150' spectacular 2 sided ravine lot, overlooks north Bathurst JCC. $395,000. 638-2232, Finch Realty Ltd. Brkr., Broker's property.

Property with home on it. Corner. 42½ by 137. Strategically located. Across from Adath Israel Orthodox congregations seconds away. 635-5839.

37 Investment Opportunities

EGLINTON W. AT BATHURST
$1,100,000 — 30 ft. frontage North side. Retail/commercial/residential. 2 ground-floor stores, w/c.a.c., parking + luxury 3-bdrm. apt. Large V.T.B. Bruce Smith Realty Ltd., 785-7019.

38 Announcements

Jewish Information Service information booklets and directories for everyone; nominal charge. 635-5600.

CJN CLASSIFIEDS
Really Do Work!

39 Social Announcements

Mr. & Mrs. I. Gelbard, Mrs. M. Norris &
Mr. & Mrs. M. Norris
are pleased to announce
the engagement of their children
Claude & Sherry
Wedding to take place in Toronto
September 1990.

42 Articles For Sale

BUY DIRECT FROM FACTORY!
EUROPEAN & ITALIAN TYPE KITCHEN & OFFICE CHAIRS BELOW WHOLESALE PRICES!
PLEASE CALL:
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46 Employment Opportunities

Notice to advertisers - The Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, colour, nationality, ancestry or place of origin. In compliance with this code **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy.

Supply Teachers general studies, Hebrew, French, for Jewish day school, grades N-8. Call Verna 781-5658.

Salesperson/Manager for children's shoe store, good salary. 785-5290, 785-1546 until 10 p.m.

46 Employment Opportunities

REAL ESTATE SALES. Bathurst N. of 401. Recent grads & exper. top comm, modern fully equipped office, prof. training, gov't course fees rebated. Michael 633-7777. Homelife/Rlty. Ent.

I.C.I. Real Estate Sales
Licensed agents seeking career in dynamic growing downtown office, should call Abe Gitalis Real Estate
ABE GITALIS REAL ESTATE LTD REALTOR **979-5700**

Part-time delivery man/ driver wanted for grocery store in Thornhill. References required. Call 881-7958 or 886-2479, no Saturday calls.

46 Employment Opportunities

Caster Jeweller
Required experienced and qualified caster with minimum 10 years experience. Familiar with electronic method of casting and most importantly the more advanced and innovative manufacturing process known as In-Set wax casting and setting. Please send resume to: H. Nightingale, 345 Wilson Ave. Suite 204, Downsview, Ontario, M3H 5W1.

48 Business Opportunities

General Insurance. Broker wishes to purchase small brokerage up to $750,000 volume. Straight sale, no retention, cash or terms. (416)580-0784.

50 Domestic Help Available

ALL HEALTH AND HOME SERVICES
Health personnel, companions and housekeepers, male & female live-in or out.
You may be surprised at how little it costs for such a convenience.
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Employers Wanted to sponsor domestics and handymen from other countries. No charges. 886-7309.

50 Domestic Help Available

Need a nanny?
Thoroughly screened and experienced professional childcare.
Immediate placements across Canada.
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Home Helpers
We provide a wide variety of care givers including RN's, RNA's, HCA's, as well as Homemakers, Housekeepers, Companions and Nannies. All staff have been interviewed and screened by **Home Helpers** as well as ongoing evaluation and supervision to assure quality care to all our clients.
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PROVIDES...
EXPERIENCED, LIVE-IN NANNIES FROM AROUND THE WORLD
CUSTOM TRAINING DURING "BREAK-IN" PERIOD
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THE GOOD NANNY IS... CAROLE WALTERS 480-1310

Employers needed to sponsor nannies & housekeepers from Philippines or overseas. Free charge. Quick results. Mr. Rittner 785-1125, 661-7919 or Vhess 487-4174.

Experienced nannies available. Housekeepers, house couples and companions. EHM Personnel 531-3049.

Nannies/Housekeepers. - Live-in/out, available for immediate and future placement. Reasonable rates. Licensed. Domestic Referral Services. Ellen Shiewitz. 886-1630.

Cleaning lady available for apartments and houses. Call Lorna 785-3919.

Experienced nanny in your home, 2 full days/ week. Bathurst busroute. 789-9283, evenings.

A woman can take care and cook for a person or couple. Speaks Yiddish, Hebrew, Romanian, Russian. Can accompany to Florida. References available. Call 665-8457.

Domestics, companions, free sponsoring, experienced. D. & S. Domestics. 764-0086.

Are you looking for a caring, experienced babysitter? Finch/ Bathurst area- in my home. 229-0750.

Kyco Domestic Services - Nannies/housekeepers, live-in. Excellent applicants, specializing Thailand. Carefully prescreened. Three- four month arrival. Low finders rates. 881-4319.

Jewish woman, experienced in caring for the elderly would like to be of help. 782-7682.

2 ladies as team seek cleaning. Experienced, honest, reliable. References available. 785-6476.

Cleaning lady available. Tuesdays and Thursdays. Call 9-9, 782-3375.

51 Domestic Help Wanted

Babysitter wanted - Bathurst/Lawrence. Monday and Wednesday morning. No Saturday calls. 785-7470.

52 Personals

New in town, 25 year old female, enjoys movies, dancing, dining, travelling, seeks male/ female for friendship and socializing. Please respond with phone number to box 9470 CJN.

Female to share for February, Scottsdale Arizona, luxury condo. Tennis, golf, with non-smoking refined lady. Call 730-1241.

Tel-Aide: the Jewish Distress Line- a volunteer is available to listen. 636-9610.

53 Business Personals

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Would you like to meet someone special? Call Jewish Dateline! We know someone special who'd like to meet you. For further info call 789-0110.

54 Personal Companions

REPLYING TO A COMPANION AD WITH A CJN BOX NUMBER?
For these ads simply address your mail to:
The Canadian Jewish News
10 Gateway Blvd.,
Suite 420
Don Mills, Ontario
M3C 3A1

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A social club with a difference!
Open our door to your new adventure
For information call:
489-4890
9AM to 9PM
7 Days a Week

Hi, we are 2 outgoing females looking for 2 outgoing males, 24-30. Must have nice smile and personality. Please send photo. Box 9462 CJN.

Professional, single girl, mid 30's; not stunning but attractive, sensitive and gentle, wishes meet refined man not over 45. Box 9443 CJN.

Would you like the company of two nice women? 2 female YAMS, (youthful, active, mature, single), would like to meet 2 decent single men. Box 9464 CJN.

54 Personal Companions

Be my friend, be my lover and little bit my father. I am early 40's, looking 30's, feeling 20's, fun to be with. If you are 45 and up, young, (not necessarily Travolta but here and there some muscles). If you are in a good financial position (not exactly Onassis but enough to enjoy life). If you are not taking life too seriously then we are the foot and the shoe. Please write Hebrew or English, including telephone. P.O. 37039, 6478 Yonge St. Willowdale, Ontario. M2M-4J0.

Warm, witty, enthusiastic, 50 year old professional man, looking for woman with similar qualities. Box 336, Station J, Toronto, Ontario. M4J-4Y8.

Adventuresome, ardent, well-established, creative, slender, young charming lady, 5'5", is canvassing a tall, colourful gentleman, 30's, to paint the palette of life. Box 9466 CJN.

Doctor, attractive, various interests; looking for an attractive, intelligent girl, 24- 30, to share a wonderful relationship with. Reply with photo to box 9469 CJN.

Jewish businessman, 45, 5'10", good appearance and top notch education, selective without being finicky, interests include good food, film, photography, travel to exotic places, scuba diving, thoughtful about such things as the state of the world, Israel, the environment, cuisine and baseball, enjoys great job and way of life, has gobs and gobs of affection to lavish on lady, interested in long term relationship, one who is a non- smoker, avoids drugs, loves to travel, is easy on the eyes and intelligent, who understands that an appreciation of quality in all things is the proper approach to living. Aglow and atwitter? Then please send along a photo of yourself and tell me all about the wonderful things you are. Box 9468 CJN.

Widow, 52, meet Jewish man. Photo, number, short letter. Box 9465 CJN.

Male, 70, I don't look a day over 90. Enjoys cottage, Florida, travel, reading, lectures, theatre and quiet evenings. Conservative background seeks lady 55-70 with sense of humour and similar interests. Box 2004, 562 Parliament St. Toronto, Ontario, M4X-1P8.

Ladies- if you are seeking a well established professional man, stop reading now. If you want a decent, down to earth, sincere gentleman, who is tall, slim, enjoys good music, sports and you. Box 9471 CJN.

55 Obituaries

SHIVA MEALS
• Tasteful presentation
• Varied selection of hot/cold menu items
• Delivery available
milk'n honey
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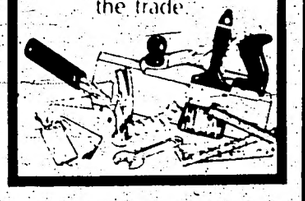

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in "cottage country" where each season is a miracle.
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(705) 687-3496

55 **Obituaries**

Atlas, Michael on December 4, 1989.
Bernbaum, Murray on December 7, 1989.
Bihari, Bertha on December 6, 1989, late of Baycrest Home For The Aged.
Langer, Regina on December 4, 1989, late of 3000 Bathurst St., #208.
Nagy, Sandor on December 6, 1989, late of 4455 Bathurst St., #423.
Orenstein, Madeline on December 4, 1989, late of Baycrest Home For The Aged.
Pearl, Henry on December 6, 1989.
Rosenberg, Marie on December 8, 1989, late of 7 Barclay Road.
Shapiro, Howie on December 5, 1989, late of 265 Tansley Road.
Sobel, Samuel on December 7, 1989.

Steeles-College Memorial Chapel

"From Poland to polo"

Jews hit new heights in horse show jumping

By HARLAN ABBEY

BUFFALO —

If there is a more costly sport — or one with a more exclusive image — than horse showing, it's hard to think of it.

Unlike a race car or yacht, a horse can't be stored when it's not in use; it has to be fed. Everyone knows the expression, "Eat like a horse."

Among Jews, there's even the old expression — signifying someone who's really reached the top in America — "From Poland to polo, in one generation."

Among those who've reached the heights in horse show jumping, Neal Shapiro, who won a bronze medal in the Munich Olympics in 1976, Canada's Terry Leibel, Joan Scharfenberg, Martha Wachtel, George Lindemann, Jr., and Lisa Tarnapol, are fortunate enough to have wealthy parents who can buy top jumping animals that sell anywhere from $100,000 to $1 million.

And then there is Margie Goldstein, who literally started her riding career with a manure fork in one hand.

Recently, though, she did reach a milestone. She purchased one-fifth of Daydream, the powerful grey jumper that has helped to carry her into second place in grand prix jumper standings and buoy her hopes for riding in the 1992 Olympic Games.

And she was named to ride for the United States at the Royal Winter Fair.

Margie, who started her riding career in Miami by doing stable work in exchange for lessons, is riding high in more ways than literally: Daydream has cleared seven-foot walls with his tiny rider aboard.

Discussing her start in riding, she explained: "It wasn't that we were too poor for me to have my own horse. My father was a CPA (he's now retired) and my mother's an assistant principal. But I was one of three children and tuition for my brothers, both of whom were in college when I began riding, took precedence.

"My parents said they'd pay for one lesson a week, but if I wanted to ride more, I'd have to finance it."

That the determined youngster did, cleaning stalls, grooming horses and cleaning Glade Winds Farm's dog and cat kennels. Soon the talented rider was showing horses and ponies for their owners, exercising thoroughbreds at the Miami tracks and making over slow race horses into show horses.

Degree helps operation of stable

He education wasn't forgotten, either: she was an honors student in high school and on the dean's list at Florida International University. Her degree in business education now helps her operate her show stable.

Although classified as an "amateur" rider for international competition purposes, Goldstein is paid for riding horses, for training them, for coaching riders, and receives a commission when one of the horses she rides and trains is sold.

The job is glamorous, but demanding. She is on the road continually, going from show to show — but she never rides on Yom Kippur.

"There are a lot of expenses," she noted: entry fees, stall rentals at the shows, salaries for grooms and assistants, owning five saddles costing up to $1,000 each (most of them looking sort of battered, too), jackets, coats and boots ($300 to $400 per pair).

"I charge $20 per ride for horses I train, $25 for outside horses. At a show at the old Tropical Park race track, I rode 64 rounds (over the jumps) in one day." That translates to earning $1,280 to $1,600 for the day just for riding.

"I also get 10 per cent of the jumpers' winnings and this year my horse won nearly $90,000." But the costs of taking a top jumper from show to show are between $30,000 and $40,000.

So while she continues travelling and winning with her horses, she's also on the horns of a dilemma. Any or all of her top jumpers are for sale, and she could be without a suitable mount in 1992, when Olympic trials take place.

"If I could count on riding 60 or so horses at every show I go to three or four days a week," she mused, "then maybe by 1992 I might be able to save enough to buy Daydream outright!"

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Chanukah Greetings

Offers something for everyone

Chanukah most popular of Jewish holidays

By
DR. FRED WEINBERG

Chanukah is the holiday that has it all. A military victory, heroes, martyrs, lights, miracles, special food, gifts and games. For the children it is a fun holiday. All these factors make it the most popular of Jewish observances, and therefore not really a "minor festival."

The story behind this yom tov is not found in the Bible since the events occurred relatively recently, in the year 165 BCE when the small band of Maccabees were miraculously victorious over the Syrian Greek army of Antiochus IV after which they rededicated the Temple of Jerusalem, starting on the 25th day of the Hebrew month of Kislev.

Commemorated is the miracle in which the single remaining pure and sealed flask of oil (a one day supply) burned for the entire eight days of the holiday. To mark the event, the whole family is involved, particularly the children, in the progressive lighting of the chanukiah starting with one light on the first night until eight lights are lit on the last day. To further proclaim the miracle, the lights must be kindled before any member of the household — child or adult, goes to sleep and the candle must burn for at least a half hour to perform the mitzvah appropriately.

The style of the Chanukah lamp and its composition varied through the centuries and was determined by the environment in which the Jews lived. There are earthenware oil lamps from Talmudic times, but the most popular, is a bench type with a back panel which may be made out of any material — wood, clay, silver, brass, tin, lead, glass, pewter, walnut shells or even gold.

At first the Chanukah lights were placed in such a position as to be noticed from outside by passersby. This was usually on the left of the entrance to the house opposite the mezzuzah. In the course of time the intolerance of some neighbors after the Jews left the ghettos made this impossible. But the lights are still frequently placed near a window. Women are also obligated to light the menorah.

A young boy lights a menorah at Congregation B'nai B'rith in Santa Barbara, Calif. The menorah is used during chanukah to mark the day when Jews commemorate the Maccabean victory over the Syrians in 165 BCE. [RNS photo/Courtesy Carol Weinstock]

After reciting the blessings over the lights, the rousing tune "Maoz Tsur" is sung. This song swings along stridently and its melody conjures up the marching ranks of the Maccabeean heroes even though the tune itself is probably only a few hundred years old.

Following the lighting ceremony, parents, children and friends celebrate with special dishes served on Chanukah, among which are latkes, potato pancakes, even though it may be a great leap from the oil used for the latkes to the miracle of the single small flask of oil that lasted a full week. Another popular Chanukah dish is griven, made from chicken or goose fat fried to a delicious, dry, crackling state.

Gifts are given to children and traditionally consist of Chanukah gelt, that is, coins probably for use in the dreidel and other games. The long winter nights of Chanukah were used for games because during the year, games were considered frivolous and a waste of the time that should be dedicated to Torah study. On Chanukah however, fun and games are allowed and the most popular, with the children was dreidel, a game with a top of carved wood or lead with the Hebrew letters nun, gimel, hey, and shin standing for ness, gadol, hayah, sham — "a great miracle occurred there." According to the way the top falls after being spun, the spinner wins half or all the stakes or must make an additional contribution.

The success represented not just a military victory but a philosophical one. The Greeks worshipped beauty, whereas the Jews celebrated duty. The Jews fought against a concept of life as perceived by the Greeks coming from the gymnasium, circus or the swimming pool and which stressed the well-being of the body only, at the expense of the shul.

Chanukah is ever-increasing in its popularity both in Israel and the rest of the Jewish world, perhaps because it is a joyous festival for the whole family as chorused in the traditional Yiddish song:

"Chanukah, Chanukah,
a yom tov a shainer
a lichtiger, a frailicher
nit do noch a zainer."

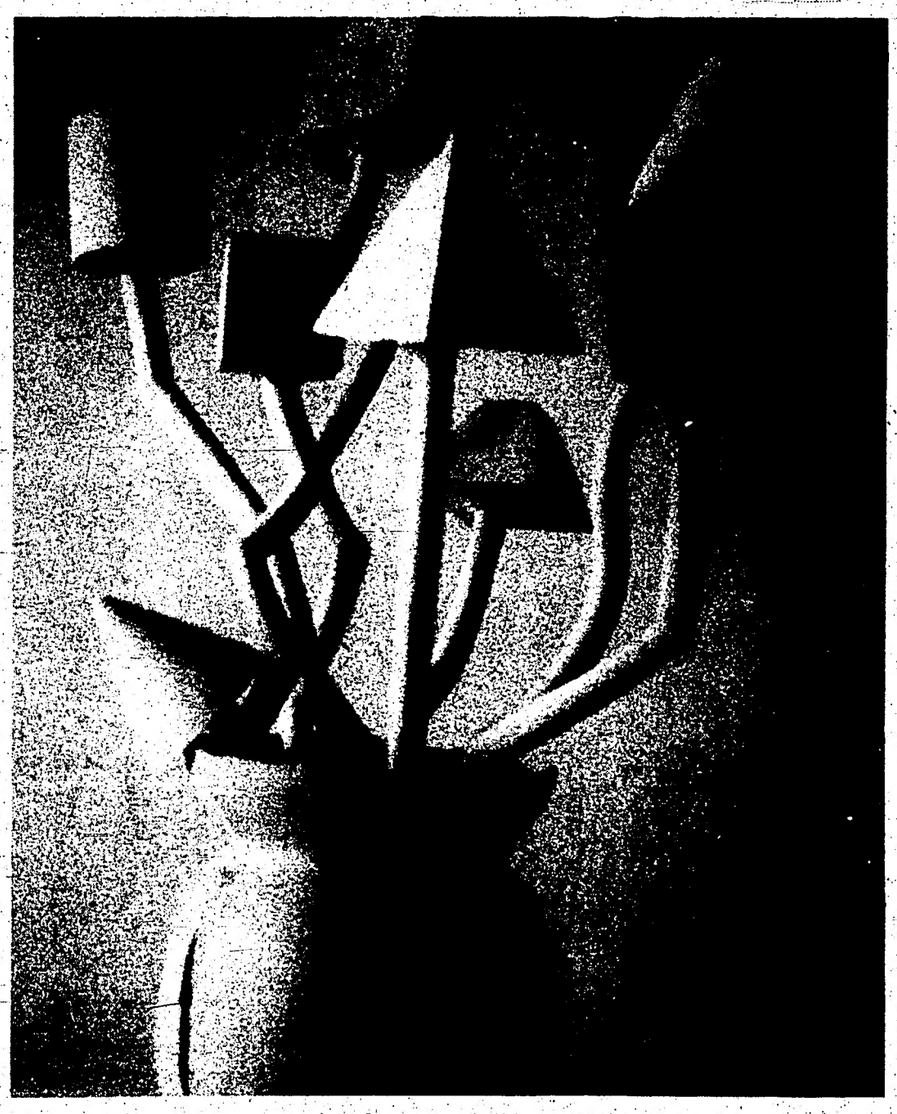
Bezalel Academy exhibition to be held in Toronto

By
CYNTHIA GASNER

TORONTO —

There will soon be a rare opportunity to view the works of graduate students of the internationally acclaimed Bezalel Academy of Art and Design Jerusalem, says entrepreneur, Howard Perlmutter, a member of the planning committee for this major exhibit.

An exhibition of more than 80 works of outstanding students of the Bezalel Academy, will be held at the Academy House of the Royal Canadian Academy of Arts (RCA), 8 Adelaide St. E., in Toronto, from Jan. 25 to Feb. 28. There is no charge for this exhibition.



A menorah by Hedva Segal, from the collection of the Bezalel Academy.

"It is most fitting that Bezalel, the oldest teaching institution in Israel and the only art academy accredited to award degrees in higher education, should hold this important exhibition in the oldest national arts organization in Canada," said Perlmutter.

For over a century, RCA has promoted public recognition and support for visual arts professionals both among its members and through its support of promising new artists. Their prestigious list of members includes Robert Bateman, Ken Danby, Norm Jewison, Raymond Moriyama, and Sorel Etrog.

At the turn of the century, under the crumbling Ottoman rule, sculptor Boris Schatz, a pioneer in the plastic arts in Palestine, had a vision of creating Hebrew art in Eretz Israel. In 1906, with the blessing of Theodore Herzl, he created the School of Artistic Crafts in the Bukharian Quarter of Jerusalem and named it Bezalel.

Bezalel is the name of the biblical artisan who was appointed by Moses as head of the artisans who constructed the Ark of the Covenant of the Tabernacle.

Over the years, graduates of Bezalel have left their imprint in Israel and around the world. More than 90 per cent of the recognized artists living in Israel and Israeli artists living abroad have studied at Bezalel.

Today, there are more than 700 students, and the 120 teachers at Bezalel, many of them graduates of the school are considered among the best designers and artists in Israel.

After eight decades of working from departments scattered throughout Jerusalem, seven departments and two units will be brought together at a new campus on Mount Scopus. The Bezalel Museum is linked to the school.

Bezalel's first major exhibition in Toronto will feature the works of three departments, Gold and Silversmithing, Ceramics and Photography. Other departments at Bezalel are Environmental Design, Fine Arts, Graphic Design and Industrial Design, and there are departmental units in Video and Film Animation.

Walter Bick, with his wife Jeanny, founded the Canadian Friends 15 years ago and has served as its president.

Bick, retired owner of Bick's Pickles, told The CJN that this premier exhibit is part of a revitalization and awareness program that has been organized by a newly formed steering committee of Canadian Friends of Bezalel.

Bick explains that most students enter Bezalel after they complete their service in the Israeli Armed Forces. "They have to buy all their own materials — many cannot afford the supplies. The Canadian Friends has contributed to the Bezalel scholarship programs which have assisted many Israeli artists." Among the world famous artists who have been associated with Bezalel are Mordechai Ardon and Yaacov Agam.

Israeli institution

Developer Sam Sarick, a member of the reorganized steering committee and active in the organization of the Bezalel exhibition, says the exhibition will make Canadians aware of the rich contribution the Israeli institution is making in Israel and around the world.

He adds that the collection brings together a diversity range of original pieces. "Although they are not for sale in Canada, these artists' works are available in fine galleries throughout Israel."

Sarick says that the ceramics reflect life in Israel, blending ancient legacies, contemporary shapes and technologies through personal statements. The photography exhibit represents the works of two Bezalel students who visited Jewish communities in Amsterdam, Holland in 1988, and Alsace-Lorraine, France in 1989.

Sarick and his wife Esther are renowned art collectors, particularly of 18th and 19th century Judaica.

Recently, the Saricks donated their collection of Innuit art pieces, estimated at more than $10 million, to the Art Gallery of Ontario. With the completion of Stage Three of the AGO renovations, a special gallery and department will be established containing the Saricks' Innuit collection.

Speaking of the Bezalel collection, Sarick says that he is "impressed" with the outstanding craftsmanship production by the Israelis.

Other members of the Canadian Friends of Bezalel Steering Committee include, Annelies Vogel, Francie and Martin Storm, Joseph and Sandy Rotman, Carol Perlmutter, and Joan and Martin Goldfarb.

Janice Segal is coordinator of the exhibition.

For more information about the exhibition or group tours, call (416) 445-5046 or 445-9920.

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Order of lighting candles is discussed by authorities

By RABBI
SELIG KOROLNEK

A question often posed on the eve of Chanukah conerns the traditional lighting of the menorah. Why is Chanukah celebrated by lighting one candle the first night and an additional one each succeeding night? Why not eight candles the first night and one less each succeeding night? Or eight candles every night? Or just one candle every night?

Indeed, our sages were not in complete accord as to the proper procedure of kindling the Chanukah menorah. According to the Talmud, two great schools of Jewish learning, the disciples of Hillel and those of Shammai, debated the issue.

The disciples of Hillel argued that on the first night of Chanukah, one candle should be lit and an additional one on each succeeding night, resulting in the kindling of eight candles on the last night of Chanukah. But the disciples of Shammai maintained that on the first night of Chanukah eight candles ought to be kindled and on each succeeding night one less, leaving the last night of Chanukah with only one candle.

Rabbi Selig Korolnek

What is the reasoning underlying the opinions of these two great Jewish academics? Why does the school of Shammai contend that we should decrease the light of the menorah by eliminating candles, and why does the school of Hillel, whose practice we follow today, assert that we should increase the light of the menorah by adding candles?

Several interpretations have been given, but perhaps the best explanation of the views of Hillel and Shammai lies in the way each school perceived the basic miracle of Chanukah, in the way each symbol understood the victory of the Maccabees over the Greeks.

Chanukah celebrates a twofold Jewish victory: first, the military triumph of the small band of Jewish loyalists over the armies of Antiochus; and second, the spiritual triumph of Jewish monotheism over Greek paganism.

The military triumph was won over forces from without, over the invading troops from Syria, who as the war progressed, grew smaller and weaker.

The spiritual triumph, however, was won not only over outside forces over the religion and culture of the Greeks, but also over the opposing forces from within, over those Jews who were Greek sympathisers. They were ready to forsake Judaism and embrace Greek paganism, but, as the war progressed, they reaffirmed their faith in God and Israel, and one by one added their strength to the cause of Jewish independence.

The school of Shammai perceived the achievement of the Maccabees primarily as a victory over external forces, as a military victory over the armies of Antiochus. Accordingly, they suggested that on each succeeding night of Chanukah one candle should be eliminated to signify the gradually decreasing numbers, the steadily dwindling power of the enemy.

The school of Hillel, on the other hand, understood the triumph of the Maccabees primarily as a victory over the forces from within, over those Jews who had begun drifting toward assimilation, and accordingly, insisted that on each succeeding night of Chanukah, one additional candle should be lit to symbolize the gradually increasing numbers of Jewish loyalists and the steadily growing strength and influence of Torah-True Judaism.

History has validated the view of the disciples of Hillel. The historic achievement of the Maccabees was not only that they rebuffed the military might of Syria but also, and more important, that they defended the sacred ideals and traditions of Israel.

Two creeds, two different sets of beliefs and practices, as well as two armies, were locked in conflict. Hellenism, and cultures of the Greeks, emphasized art and grace. Judaism stressed justice and peace. Hellenism urged living, games of sport, and gratification of the body. Judaism demanded holy living, moral discipline, and consecration of the soul. The Greeks spiritualized the beautiful, but the Jew beautified the spiritual.

By beautifying the spiritual, Judaism has survived nearly 2,400 years of persecution in the Diaspora. In each age, from Roman captivity to Christian crusades, to Polish pogroms and Germans gas chambers, Jews re-fought the battle of the Maccabees.

In each age we tenaciously clung to our great and lofty heritage. In each age we opposed those values which were destructive to life or degrading to human dignity. And in each age, we reaffirmed those teachings of our forefathers which sanctified life and elevated mankind.

Let us celebrate Chanukah 5750 rededicated in heart and spirit to the sacred loyalties of our faith. Let us commemorate the victory of the Maccabees each day of our lives by beautifying the spiritual, by kindling in our souls, at home and at the synagogue, at work and at leisure, the light of joy, purity, and religious consecration.

Happy Chanukah. May G-d watch over us all.

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HAPPY CHANUKAH
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Chanukah Greetings

Chanukah time to fight for basic human rights

By
IAN J. KAGEDAN

(Of Lights and Rights: A Reflection on the Meaning of Chanukah)

From time to time I meet a person who knew me as a student of Near Eastern religions and cultures or as a professor of religious studies. Invariably I am asked, "What's the connection between religious studies and, now, a full-time occupation with political advocacy in the area of the rights of individuals and groups?" My answer is: Chanukah.

Chanukah is as much a "Festival of Rights" as it is a "Festival of Lights." Indeed, in our own day, although the latter dominates our ritual expression, the former figures prominently in our liturgy and dominates our overall concept of the festival. This is principally the case because in our own day, we experience Chanukah in the light of the reestablished, independent, Jewish presence in our historic homeland, Medinat Yisrael. And that, after all, is what Chanukah is all about.

The events of Chanukah are well-known. In the middle of the second century BCE, the inheritors of Alexander's empire sought to impose a uniform Greek culture in all corners of their realm. The Jewish community, or at least a part of it, residing in the general area of Jerusalem, resisted. The leaders of the resistance were the Maccabees, a family of Kohanim (priests). Over the course of some two years they succeeded in throwing off Greek domination. A crowning event in their struggle was the liberation of the Temple. It had fallen into pagan hands and had become a centre for pagan worship.

The details of the events are summarised in, and best known from the *Al Hanisim* account which we read during the synagogue service and the Grace After Meals. They are available in greatly expanded form in the apocryphal Books of the Maccabees and in the works of the ancient Jewish historian Josephus, writing two centuries later. *Al Hanisim* identifies two miracles: the defeat of the many and powerful by the few, and the miracle of a cruse of ritually acceptable oil, sufficient for one day's lighting of the menorah, lasting long enough for the Temple's staff to produce new fuel.

When the Talmud asks, *mai Chanukah*?, "Why do we celebrate Chanukah?" it responds with the story of the miracle of the oil. Hence our celebration of the Festival of Lights. But what of the other miracle? The oil lasted eight days; the successful rebellion had lasted years!

The victory of the few and weak over the many is cause for our celebration of Chanukah as a Festival of Rights. The Maccabean rebellion is probably the very first instance in the history of the Western world of a war fought for the sake of the legitimacy of pluralism and respect for human rights and basic freedoms. In a practical sense, it originates the concept of "human rights," at least inasmuch as such rights accrue to groups.

The Maccabees sought to establish the right of the Jewish community to maintain its ancestral beliefs and practices under Greek rule. They achieved this goal. In fact, in the afermath of the rebellion, the resistance to broad Greek cultural influence waned. A great synthesis of Greek and ancient Jewish culture took place over the following two centuries. The value of pluralism, or multiculturalism, in today's jargon, was affirmed.

Once the Jewish community no longer had to defend its basic rights to existence and continued growth, it was quite willing to draw from Greek culture what was of greatest value and could be adapted without destroying Judaism.

This is an objective of a positive multiculturalism policy: permit each ethnocultural community to retain its tradition, indeed, to promote it, and it will achieve its maximum potential as a community and its members as individuals. Out of a sense of security, it will be willing to learn and to share. All the potential feeds into a mix where society overall is immeasurably enriched and energized in its potential to do great things to the benefit of all.

Until the reestablishment of Medinat Yisrael, the full import of the miracle of the resistance of foreign domination and the affirmation of self-rule was difficult to appreciate. After all, for most of the last two millennia, we have been dominated by others. Historically speaking, this contributed to the emphasis on the "oil miracle" and lesser focus on the political victory. In our recent past we have felt the full weight of foreign domination and horrifying oppression. Medinat Yisrael offered security and a guarantee of rights and freedoms to survivors of the oppression of the Western "civilized, Christian" world. It has grown to be a protector of Jewish rights everywhere. This is not to minimize the effort of Jewish organizations to assure the full range of rights and freedoms to Jews in our own country. Indeed, we recognize that we have an obligation to advocate the same for all the citizens of this country, and we act on this obligation. It all goes back to Chanukah. It is no wonder that the symbol of Medinat Yisrael is the menorah.

As a final point, I turn to an ultimate irony. The Maccabean rebellion virtually created the concept of human rights in its practical application. Our people has fought for its own rights and the rights of others through the centuries. Our people have been in the forefront of struggles for the rights of labor and minorities. Our investment flows from our tradition, our *brit*, our covenant with God which includes in it the command to "do justice," our historical experience, and from the biblical injunction to remember that we were once slaves in Egypt. I have already noted the role which Medinat Yisrael plays in the area of human rights.

The irony is that in our world where the cause of human rights has become a virtual religion of our secular existence, Israel is cast as the arch-enemy of human rights. Accusations abound, especially in the United Nations, which passed the infamous "Zionism is a form of racism" resolution.

It would be as unreasonable to suggest that Medinat Yisrael is free of the abuse of human rights of citizens or others under its authority as it would be to suggest the same about any democracy. But there can be no doubt that Medinat Yisrael attends aggressively to its human rights problems.

The same cannot be said about many other democracies. Nor can this be said about the multitude of dictatorships which make up a good part of the United Nations, whose abuses of human rights hardly ever come to the table for discussion, such being the lamentable politics of the UN.

As we celebrate Chanukah we recognize that the struggle commenced by our ancestors has yet to be brought to a final conclusion. It is an occasion for us to rededicate ourselves to that struggle.

Ian J. Kagedan is director of government relations for B'nai Brith Canada.

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Caring for newborn infants at the Bikur Holim Hospital, Jerusalem.

Jerusalem hospital unit gives couples new hope

JERUSALEM(WZPS)— The first time Irit saw her triplets, it was as if she was watching dancers in a ballet. Looking through a microscope, she could see her eggs divide. The embryos swam about; they floated freely, entwined, and converged once again.

Although just another step in the normal development of a fetus, for Irit it was an exhilarating moment. Following the birth of a son, blocked fallopian tubes prevented her from bearing other children. Yet the scientific phenomenon of in vitro fertilization changed all that at the IVF unit of Jerusalem's Bikur Holim Hospital, where new hopes and chances are given to the many couples seeking help.

While most of the patients suffer from blocked or missing fallopian tubes, some have turned to the hospital's unit because of hormonal problems or infertility in the male partner.

"We won't turn down those in need," says Dr. Ernst Voss, acting director of the IVF unit. Already in its third year of operation, the clinic has served people from all walks of life, Jews and Arabs alike. Because the hospital is run according to religious standards, the unit has attracted Orthodox women from the area. Couples have come from as far as Ra'anana, Ashkelon and Eilat. There has been a Bedouin woman and a woman from Africa who came to Israel especially for treatment; both succeeded in getting pregnant after the first attempt.

At the IVF unit, the personal touch given by staff helps humanize what is often a long and difficult process. "Here, they serve you coffee while waiting," says Irit, "and are always available to answer questions or just talk."

Batya, an employee of Bikur Holim, is now undergoing treatment. She is very optimistic, and shares Irit's sentiments about the caring attitude displayed by the staff. "It's very hard to accept the fact that you can't get pregnant," says Batya, "but IVF gives a sense of hope. Psychologically it's difficult because the treatment requires a lot of time and patience as well as confidence in the doctor's ability to work a miracle."

'Often the couples have high expectations and are motivated, but it is still an emotional strain," says Voss. To relieve this problem, however, in addition to the staff of doctors and nurses who help accommodate the patients, a psychiatrist is available to meet at least once with the couple during treatment at the clinic. "Our door is always open," Voss says.

In physical preparation for IVF, hormones are given to stimulate egg production, and later, to trigger the release of the eggs. It is hoped that at least three eggs will develop into the mature stage, ready for fertilization, increasing the chance of a successful procedure.

When the eggs are mature, IVF is performed. In the most common method, local anesthesia is used. Guided by an ultrasound probe, the doctor removes fluid from the follicles, a procedure which takes 30 minutes.

After a technician locates the eggs, they are placed in an incubator. Because time is an important factor here, the laboratory is adjacent to the operation room. The husband's sperm is added several hours later and within one or two days, if cell division has taken place, the eggs are transferred back to the womb. Reimplantation takes five minutes.

"I wanted to overcome the physical limitations that my body had placed on me," Irit explains. "When the eggs were located, I felt I had done my part. After all these years, I had won."

Though five eggs were removed, only four fertilized, and three developed into healthy babies. "I'm very happy, though," Irit says. "I have beautiful children, two girls and a boy."

"There are a number of variables which can count for one unit's success over another," Voss says. "It could be the drugs used, their doses, the follow-up, or the quality of the lab — both instruments and people," he adds. "It may also be sheer luck." Though, as Voss points out, "When the problem is connected to the fallopian tubes, you get the best results."

But whether a matter of variables or simply luck, the unit's success rate of 20 per cent has been on par with its Western counterparts. And in Israel alone, there are 16 IVF units, the highest number per capita in the world.

Since January 1988, Bikur Holim's IVF unit has had 12 live births (including one set of triplets and one set of twins), 11 miscarriages and two ectopic pregnancies (when the fetus grows outside the womb). Currently, there are 17 pregnancies.

Chanukah Greetings

Miraculously burned for eight days

Chanukah recalls single vial of undefiled olive oil

WZPS —

Chanukah, the holiday that commemorates the victory of the Jews over the Greeks in 164 BCE is also known as the Feast of Lights. This name is derived from the custom of lighting candles in increasing numbers from one on the first night of the holiday to eight on the final evening of this post-Biblical holiday. In total 36 candles are consumed during the eight days of the festival.

The Talmud in traetate Shabbat relates how the victorious Jews, led by Judah the Maccabee, entered the Temple after defeating the Greeks and found only one vial of undefiled oil with which to light the menorah. This was a vial that was sealed with the insignia of the high priest. It had only sufficient oil to keep the menorah lit for one day, but miraculously sufficed to keep the menorah burning for eight days until a fresh measure of pure olive oil could be manufactured. The Maccabees then set about rededicating the Temple, from which the word Chanukah (dedication) derives, defiled during the Greek occupation of Jerusalem.

The menorah in the Temple and the *Chanukiah* (Chanukah menorah), seem to have much in common except that the former has seven branches and the latter has eight. In fact, the Chanukiah as we know it today only came into use during the 10th century when the eight branched candelabra were first produced. Until then, candle lighting on Chanukah was observed by placing separate oil lamps side-by-side in increasing numbers during the holiday for a total of eight by the end of Chanukah.

The development of the common Chanukiah, which consists of eight assembled branches, would appear to have originated from a change in the way the lights were first honored. Tradition requires that the candles be placed where they can be observed by wayfarers in order to "publicize the miracle." Originally it was the practice to place a number of individual oil lamps next to the doorway where the lights could be seen by those passing in the street. Due, however, to the persecution of Jews for their beliefs, they were forced to place the Chanukiah inside their homes far from the eyes of hostile neighbors. The Chanukiah then took on a different significance — as a family ritual — and by the 10th century craftsmen were producing menorahs from a variety of materials, such as marble and bronze, for display within the home.

Today, those who visit such neighborhoods as the Mea Shearim quarter of Jerusalem, where many ultra-Orthodox Jews live, are bound to see the ancient form of Chanukah being observed in modern times. The typical Chanukiah in use here is a brass and glass lantern that contains oil fueled wicks, one for each day of Chanukah. These lanerns are hung outdoors where they can be seen by pedestrians, thereby fulfilling the purpose of the candles which are to proclaim the miracle of Chanukah. A popular version of these lanterns is convertible, serving as a Sabbath candlebrum during the year and as a Chanukiah on the holiday itself.

Some prefer the oil variety while the favorite of children and many adults is the twisted and assorted colored candles that are a cross between the birthday variety and the Sabbath candles. We know that candles were used by the ancient Egyptians but the wax variety, already common in the Middle Ages, was very expensive. Most people could only afford to use wick lamps fueled either by oil or some other combustible mixture until the beginning of the 19th century when candles were economically manufactured from wax and paraffin. The original Chanukah lights were for centuries fueled by oil, usually derived from olives. This practice continued even after the wax candle came into popular use in order to emulate the Menorah that stood in the Temple in Jerusalem.

A young child is assisted in lighting the Chanukah menorah on the last night of the festival.

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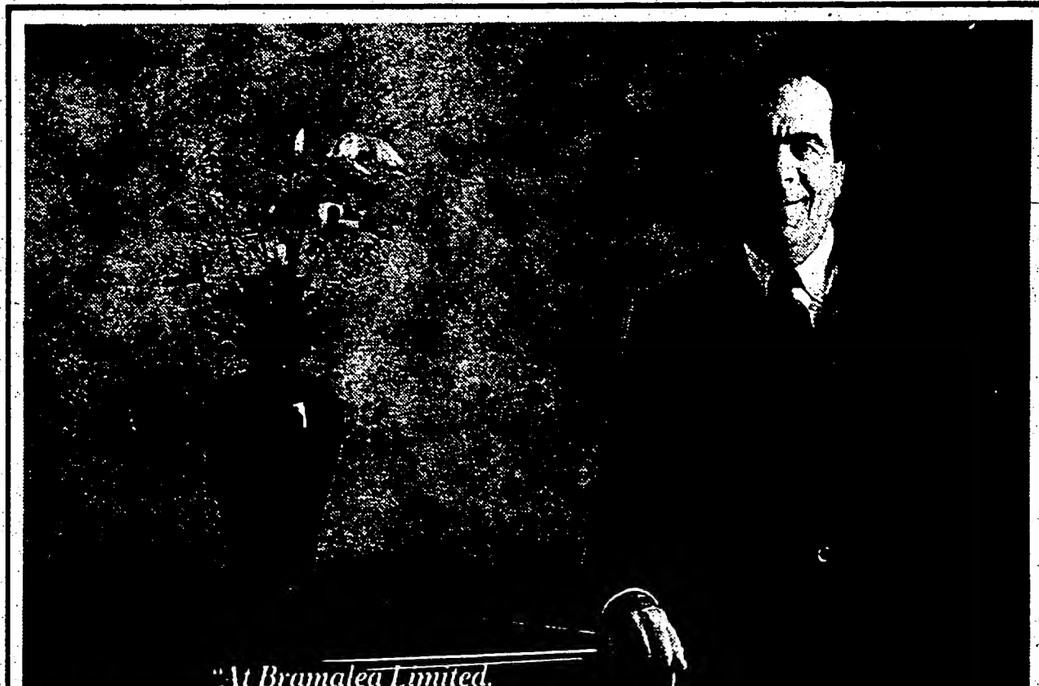

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Chanukah Greetings

Communism, conversion, singles discussed at convention

Agudath Israel explores contemporary issues at meet

PARSIPPANY, New Jersey — The impact of feminism, the "pull the plug" ethic gaining predominance in American society, the decline of Communism, the conduct of Black-Jewish relations, the potential reunification of East and West Germany and such internal Jewish issues as joint Orthodox-Conservative-Reform conversion schemes, the plight of Jewish singles, the "Steinsaltz controversy," and the decline of honesty and integrity as personal values were just some of the topics touched upon in the four days of deliberations at the sixth national convention of Agudath Israel.

The theme was Contemporary Issues Through the Prism of Torah: Clarity Amidst Confusion. Over 3,000 delegates took part.

The lesson to be gleaned from the decline of Communism after 70 years is one that the Jewish people has had to learn over and over thoughout its history, said Rabbi Yaakov Perlow, Novominsker Rebbe and member of the Moetzes Gedolei Hatorah (Council of Torah Sages) in a Shabbes address at the convention. Great movements have always attracted some of the best Jewish minds and hearts, he said, only to dash dreams of social betterment with bitter reality.

Communism's avowed humanitarian goals — to help the underprivileged and downtrodden — had an almost irresistible pull, he observed. But Torah wisdom teaches that chesed (lovingkindess), when twinned with sheker (falsehood), is doomed to corruption and ultimate failure.

Perlow said that Jews must beware of adopting alien notions of right and wrong that run afield of Torah teaching, and of trying to bend halacha in a manner that will falsify the true meaning of Torah. In this context he warned against those in the Orthodox camp who are trying to incorporate within Judaism feminist innovations that run counter to Torah values and traditional Jewish practice. In another example, Rabbi Perlow denounced a move by some Orthodox circles that would have the effect of undermining the integrity of the Jewish conversion process.

Such developments even within Orthodoxy, he said, demonstrate the distortions that result when otherwise halacha-abiding Jews abandon the Torah teaching of "Ask your father and he will tell you, your elders and they will say to you."

At the theme session, Rabbi Yissocher Frand of Yeshiva Ner Israel of Baltimore decried the tendency in some Orthodox circles to accommodate values foreign to Judaism. Halacha is immutable, Frand said, and any claim to the contrary is wishful thinking and a distortion of its nature. It is a refusal to recognize this unchanging character of halacha that leads many to attribute to rabbis an insensitivity to human suffering, when such is not the case, said Frand.

He deplored the characterization by Jewish feminists of Sarah Schenirer, founder of the Bais Yaakov movement, as a revolutionary who brought change in the halacha, and explained that the Bais Yaakov concept was a methodological change that had full halachic basis rather than a halachic change that overturned accepted Jewish law.

He added that despite sincere motives, the Jewish women's movement had fallen victim to a tendency the sages cautioned about long ago, in which even genuine religious passion leads to an overstepping of Torah bounds.

But Prof. Aaron Twerski, chairman of Agudath Israel's Commission on Legislation and Civic Action, maintained that Torah Jewry's quarrel with feminism should not bar it from cooperating in areas of common ground, such as equal pay for women and anti-pornography measures to combat the exploitation of women.

In general, he said, Orthodoxy must be careful to advocate its positions with sophistication and discrimination, wielding "a surgical scalpel, not a meat-ax." He applied this approach specifically to the abortion issue, saying that despite their general opposition, Orthodox Jews must stipulate their belief in abortion when danger to the mother demands it.

He decried the conduct of many in the Jewish community during the recent New York City mayoral election as needlessly "one issuing" the Dinkins candidacy by making the Jesse Jackson connection a sole factor in their vote, while neglecting to sound out the candidate on questions of their own self-interest, such as housing, zoning, health and education.

In the convention's keynote session, Rabbi Moshe Sherer, president of Agudath Israel of America, cited the Jerusalem Talmud's admonition that "When two worlds kiss, it is a time when the Jewish people needs extraordinary protection."

Discussing the possibility of East and West Germany's reunification, he said. "We can never forget the blood spilled by both Germanies." He called upon the world to "monitor very carefully the developments in that region."

Turning to the issue of Soviet Jewish immigration, he implored Orthodox Jews to come to the aid of their arriving brothers, and not to pretend that the issue of absorption does not exist. "Once and for all, let us remember that a fellow Jew is not a bother, he is a brother."

Other speakers at the Agudath Israel convention included members of the Council of Torah Sages, Rabbi Mordechai Gifter of Cleveland, Rabbi Avrohom Pam of New York, Rabbi Elya Svei of Philadelphia Rabbi Shimon Schwab of Manhattan.

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Chanukah Greetings

Toronto's Rabbi Shemen adds to Jewish scholarship

By
CYNTHIA GASNER

TORONTO —
Talmudic scholar, journalist and the author of more than 20 books, Toronto's Rabbi Nachman Shemen, recently published two volumes titled, Jewish Attitudes Towards Man.

Shemen's latest contribution to Jewish scholarship includes interpretations on Biblical, Talmudic, rabbinic and literary studies. The two volumes, published in Tel Aviv in Yiddish, discuss issues that date back to creation and the Book of Genesis, up to such current day controversial issues as conversion and assimilation.

The rabbinic scholar was born in Chodel, Poland, a small town near Lublin just before the outbreak of the first World War. His great-grandfather was a disciple of the founder of Chassidism in Poland, the "Seer of Lublin." Both his parents were descendants of chassidism and scholars.

When he was just over 17 years old, he received rabbinic ordination from the chief rabbi of Warsaw, Rabbi Eliezer Ezra Kershenbaum of Lublin and also from the famous scholar Rabbi Pinchas Eliezer Grosfershtand.

In 1930, he came to Canada with his family and became a disciple of the world respected rabbinic authority and author, Rabbi Yehuda Leib Graubart. In 1936, he married Toby (Rosenberg) and they have four children.

Shortly after his arrival in Canada, Shermen embarked on a journalistic career with the Toronto Hebrew Journal, working with editors Avraham Reinwein and Shmuel Meir Shapiro. Writing under seven pen names, the prolific writer's works appeared in numerous Yiddish dailies, weeklies and periodicals throughout North America, Israel, Europe and South America.

Among his numerous books are: Fascism in Europe; Jewish Attitude Toward the Non-Jew; Lublin, a best seller in Yiddish literature which received an award from the Canadian Jewish Congress; Jewish Attitudes Toward Labour, which received the Zvi Cassel award in Mexico; The role of the Woman in Jewish Life; Literature and Lore, for which he was awarded the J. J. Segal Award in Montreal; and Sanctity of Jewish Family Life.

For over 40 years, Shemen has served as director of the Kashruth Council and Rabbinical Vaad Hakashruth of the Canadian Jewish Congress and the Toronto Jewish Congress. He is one of the founders of Congregation Torah V'Avoda and he is associated with the Eitz Chaim Schools where he taught for over 25 years.

In Jewish Attitudes Towards Man, the opening chapter deals with the question, "What does it mean, G-d created man in his image?" With scholarly interpretations, the rabbi discusses Maimonides' explanation of creation and man's intellectual elevation to the utmost heights to control even the universe. He continues with the interpretations of other Jewish philosophers' writings on man's relationship to man and other creations.

The author moves chronologically to Abraham to discuss, "Why the seed (descendants) of Abraham were considered superior to others." Shemen elaborates that this is not a chauvinistic or racial distinction, but is based on moral and ethical elevation.

He moves thematically from universalism versus isolationism within the Judaism to the fight against the worship of idols, protection from assimilation, and cults and heathen practices among the sects at the time of the Second Temple.

The rabbi writes extensively about the struggle by the Sages against the Romans who wanted to destroy the Jewish religion and nation. At the same time, they struggled to fight off other cultures which infiltrated Judaism while also observing the commandment to teach non-Jews the seven commandments they should follow.

One chapter of his analytical book deals with the translation of the Bible throughout the ages. He compares the translations from Hebrew to Aramaic, Greek, Latin and other languages by referring to Onkelos as the disciple of the Sages.

From ancient writings, Rabbi Shemen moves through to modern times with a chapter on the 18th century enlightenment period which began in Germany and spread to Eastern Europe. He discusses the Orthodox movement's resistance to it.

Among the numerous topics he addresses are modern-day concerns such as conversion, and the acceptance, recognition and appreciation of righteous peoples regardless of their Jewish or non-Jewish backgrounds.

He explores and expands on Talmudic thoughts on Jesus and his apostles and why Jews did not accept Jesus. He explains the ramification of this rejection within Christian and Jewish circles to the present time.

Rabbi Nachman Shemen

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Central agencies coordinate efforts

Israeli agricultural exports flourish

TEL AVIV (IPPA) — A warm pleasant breeze gently ruffled the Israeli merchant navy flag on board the refrigerated cargo ship, the Avocado Carmel. The ship, newly painted, was tied up along the quay in Ashdod dock while being loaded with 2,000 tons of the new season's agricultural produce. This was to be the first shipment for Israel's Agricultural Export Company, Agrexco, for the season 1989/90.

This particular mixed cargo was destined for the French port of Marseille and from there Agrexco would distribute the produce all over Europe by road. "We have high hopes for this season, especially after the previous two seasons," says Agrexco's managing director, Dan Zimche. He was referring to the unusually bad weather which had destroyed a major part of the country's avocado crop, avocado being Agrexco's largest single export item.

It seemed more than just over 30 years ago when Agrexco exported a small shipment of potatoes and gladioli as its first venture into foreign trade under the name of 'Carmel.' Today the Carmel label is seen in supermarket shelves all over Europe and North America.

After the foundation of the State in 1948, agricultural settlements were formed all over the country. Surpluses of fresh agricultural produce made the establishment of a central, forward looking selling organization a necessity. So Agrexco was formed, jointly owned by the government and the producers. It was to be a non-profit marketing organization, but operating on a commercial basis.

Now, about 14,000 farmers supply Agrexco. Some of the Agrexco members have individual contracts, while the kibbutzim have a collective arrangement. Everything that is non-citrus is marketed by Agrexco, including flowers.

All citrus products are marketed by the Citrus Marketing Board of Israel, CMBI. The CMBI was established even before the foundation of the state. The trade mark of Jaffa has always been associated with the best quality citrus fruits and has set a standard of excellence that other countries' citrus products were measured by.

While the CMBI and Agrexco have a lot in common, they operate separately. "We do not always sell our citrus products to the same buyers as Agrexco," explains Reuven Andorn, the CMBI's economic advisor. "Although we do sometimes ship in each others vessels, the two boards have different needs, because of the products' nature, logistics and marketing requirements. We hope to export this year about 450,000 tons of citrus, mainly to Europe, with a fob value of about $160 million."

Agrexco will export about 200,000 tons of non-citrus for a fob value of about $300 million. The CMBI operates with its growers a flexible policy that will assure an uninterrupted flow of produce in both variety and size. "You see," says Andorn, "it is only by having all the growers selling together that you can guarantee continuity of supply and not let the customer down. Individually the single grower could not sell his product successfully abroad, apart from anything else it would be too expensive."

Both boards were hit very hard in May 1988 when a heatwave caused untold damage to crops. If this was not enough, in February 1989 one of the hardest frost in years caused more loss of exports. Large buyers, such as Marks and Spencer, Sainsbury and Tesco in the United Kingdom, place their order for a full season and expect the right goods at the right time. Everything must be done to ensure that the produce arrives at the consumer in the best possible condition.

The 'road' to the supermarket shelves is a long one for Israeli produce. On average the route is about 3,000 kilometres. Israel's competitors, who are nearer to the European markets have a big advantage in transportation costs, which are the CMBI's and Agrexco's largest single expense. This gives an important edge on price for the two boards competitors.

Although historically the two boards have developed along their own lines, the future independence of each board must be put into question. This is not because the boards do not function properly, but because the buyers are getting corporately larger every year and only a fully integrated selling organization will be able to compete in such a competitive market.

The three "Ps" — planting, picking and packing are perhaps the key to the country's success in export markets. The planting of a large range of products, many of them new improved hybrid varieties, to cater for the local taste of the consumer. The picking of the fruit, at exactly the right time, so that it arrives in the shop at its very best.

Finally, the packing. This last function has involved both boards in very expensive and detailed research into specially developed plastic wrappings to protect the produce. New technology in paper, rubber and resins has also played a part.

Agrexco has an annual budget of $15 million alone, just for packing. Effective packing can extend the shelf life and reduce spoilage. It also means better tasting fruit and vegetables at lower cost to the consumer and higher returns to the grower.

An example is with avocado, which, with new packing, has a spoilage rate from a very hefty 10 per cent to under 1 per cent.

At all stages of picking and packing the boards' inspectors make rigorous random sample inspections. With growers only identified by a number, unknown to the inspector, the produce is inspected once again at the sea or airport, when growers may receive bonus payments for higher than usual quality. This payment may reach as high as 30 per cent above the average price of the product, and acts as a strong incentive for the farmer to produce superior goods.

The CMBI's citrus products are almost entirely sent by sea. Modern packing technology and the nature of the citrus product allows a good margin of time to enable the produce to be sent by more economical means and still arrive at its destination in plenty of time to be distributed and still have good shelf life.

Both boards are always encouraging the growers to try new hybrids that will tempt the palate of the consumer. The CMBI tries to develop sweeter citrus varieties. A fairly new hybrid derived from pomelo and grapefruit, called sweetie, is an example of this new fruit variety that the board hopes will sell very well in the future.

Agrexco, apart from the exports of the more 'conventional' produce such as avocados tomatoes, eggplants and melons, is developing exotic fruit and vegetables, as well as entering the market with organically grown produce. Agrexco plans to send 750 million flowers abroad this season, roses being the single largest variety.

1992 will see the final stage of the single market European Economic Community and this will provide Agrexco and the CMBI with their biggest challenge as Europe is at present the biggest customer. The European countries will want to protect their own growers. Producers outside the EEC, who have up to now regarded Europe as their main export consumer, will have to tackle the new tariff quotes, preferences and competition.

Both organizations, are optimistic about this new challenge.

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Chanukah Greetings

Support for dying person is seen as important

By
JANICE ARNOLD

MONTREAL —

As stressful and demanding as it can be, supporting someone who is dying is one of the most valuable things that one human being can do for another, says Dr. Robert Buckman, a specialist in palliative care.

The problem is that in our death-denying society most of us don't feel up to the task. Accepting the fact that a loved one is dying is tough enough for most; trying to talk to that person often strikes terror.

Buckman, an assistant professor at the Toronto Bayview Regional Cancer Centre at Toronto's Sunnybrook Hospital, has written a book offering very practical information and advice on sorting out the complex emotions associated with death. It's called I Don't Know What to Say: How to Help and Support Someone Who is Dying (Key Porter Books) and is in paperback.

Buckman's wit and humanity come through on every page.

Buckman, 41, came close to death himself in the late 1970s after suffering from a debilitating autoimmune disease, called dermatomyositis, for two years.

Buckman presented the annual Miriam Feldgaier Lecture at the Jewish General Hospital recently, sponsored by Hope and Cope, a support program for cancer patients and their families.

Attitudes towards death have changed so much over the past century or so that it is seen as something "outside the mainstream of life," says Buckman. This is because for instance, people rarely die at home anymore, modern medicine has given us very high expectations, we depend on experts during illness, greater materialism, and challenges to spiritual beliefs.

For the dying person and for the people he or she is leaving behind, talking is indeed the best medicine. "In my experience, in giving support and easing distress, both the donor and recipient are rewarded," Buckman says.

"Simply talking distress helps to relieve it," he said, adding, "you don't have to have the answers — just listening to the questions will help a bit."

Avoiding fears and anxieties won't make things better for the sick person; on the other hand, shutting out thoughts will do harm eventually, Buckman contends.

"You have everything to gain and nothing to lose by trying to talk to, and listen to, someone who's seriously ill," he says.

That doesn't mean, of course, imposing conversation on a person who neither wants or needs it. The key is making yourself available.

Buckman, in his book, lists these points for talking to the dying:

• Make sure the physical context is right; sit at a comfortable distance, preferably at the same level as the patient. And look relaxed and as if you are going to spend some time (take your coat off, for example);

• Find out whether the patient wants to talk, by simply asking if he does, if there's any doubt. If he doesn't that day, don't feel offended;

• Listen and show you're listening. That is, don't prepare your reply before he has finished talking.

• Encourage him to talk, by nodding, saying simple affirmative phrases or repeating a couple of the words he has used.

• Silence and non-verbal communication, such as touching or holding hands or simply being there are valuable.

• Don't be afraid to describe your own feelings.

• Make sure you haven't misunderstood; this could save making regrettable assumptions about what the ill person means.

• Don't change the subject. If the person want to talk about how rotten he feels, let him. If it becomes unbearable for you, say so and offer to discuss it later.

• Try not to give advice early in the conversation because it stops dialogue. And when you do, avoid the "If I were you I'd..."

• Encourage reminiscence, whatever the age of the ill person. **"For older patients, reminiscences serve as reassurance that their lives have meaning. Sharing memories is often a bittersweet experience for them and for you.**

"It may remind them of how much they're losing by dying and may make them cry. It may make you cry as well. It that happens, don't fight it."

On the other hand, humor its an ideal way to cope with dying, said Buckman. "Many people imagine that there cannot possibly be anything to laugh about if you are seriously ill or dying. However, they are missing an extremely important point about humor; it allows us to ventilate, to get rid of intense feelings and to get things in perspective."

As friend and supporter, your objective should be to let the dying person let go of life in his own way. People's characters don't change because they are dying.

"Most people die as they have lived. Deathbed conversions are rare," Buckman said. That means if a person was cheerful and coping, that's probably how he will approach death; but if he was neurotic or cantankerous, he's not going to change because he is dying.

Age also has less effect on feelings about dying than might be expected, he said.

Buckman was brought up a Jew, but is now an atheist. He does not believe in any afterlife. However, he is supportive of patients who find strength in their faith and works with clergymen.

People should not assume that a person will become religious when dying. If his spiritual values have not been strong in his daily life, they are not likely to give much support at the end.

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GREETINGS FROM THE PAST

Menorah Club lighting Chanukah candles, Bloor "Y", Toronto, 1955. [Toronto Jewish Congress/Canadian Jewish Congress Ont. Region Archives]

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OLD TIME CHANUKAH

These pictures from the collection of the Toronto Jewish Congress/ Canadian Jewish Congress Ont. Region Archives show Chanukah parties from the 1950s. (Top) Peterborough, (Middle) Sudbury Hebrew School and (Bottom) Kirkland lake.

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Played in concentration camp

Trumpet helped Bannet live

By BRIAN HENRY

TORONTO — From Korea and Japan to France and Belgium to the Park Plaza and the Waldorf Astoria in New York, Louis Bannet has performed as a concert violinist and jazz musician. During the Holocaust, he played at Auschwitz-Birkenau.

Bannet first heard about the camp orchestra from a tattoo artist, a fellow Dutchman named Hein Frank who inscribed the number 93236 on his arm.

"Frank said to me, 'You're Louis Bannet? Are you going to play here.'

"I couldn't believe what he was asking me," Frank recalled.

But the next day, Frank took Bannet to his audition with the conductor of the camp orchestra. " 'Remember, Louis,' Frank said, 'You're playing for your life.'

"The conductor was a kopka, a professional criminal, not a musician at all," Bannet recalled.

Two other musicians failed the audition. With their lips numb from the cold, they were unable to play a note. They were led away, never to be seen again.

While waiting his turn, Bannet frantically chafed his lips so that when he was finally handed a trumpet he was able to play.

From that day in December 1942, Bannet never lost the trumpet that saved his life. Earlier this year, though, he donated it to the Museum of Jewish Heritage, a $100 million Holocaust memorial museum in New York, scheduled to open in 1992.

In Birkenau, Bannet eventually became the conductor of the camp orchestra. He recalls that they used to play when the trains arrived with new prisoners. "We were camouflage," said Bannet. "The new people had all heard stories. Then they would arrive, and say, 'Look, an orchestra. This place can't be so bad.' "

Bannet was often called on to play without the whole orchestra.

"Every day I played for Mengele," Bannet recalled, adding that he was also called upon to entertain the SS. "They would come in at night and say, 'You, Dutchman, come along.'

"I also played inside the crematorium for the zonder commando, prisoners whose job was to shift the bodies from the gas chambers and loot the dead for their gold teeth."

Bannet was in Birkenau until the end of 1944, when he was moved to Saskenhausen and then to Buchenwald. Then Bannet was forced to labor in the coal mines, instead of playing for his life.

Suffered under the Nazis

Bannet suffered under the Nazis until liberated by the Russians on May 6, 1945, who he described as "absolutely fantastic.

"We all have miracles in our lives," he said. "I had many. Getting into the camp orchestra at Birkenau was one, liberation, another."

After the war, Bannet resumed his musical career. He moved to Montreal in 1956, where he opened at the Queen Elizabeth Hotel. Following his star, he moved on to New York for a few years. But in 1965, he returned to Montreal to host his own television show, Mon couer est un Violin (My Heart is a Violin).

He moved to Toronto five years ago. Mounted on the walls of his study are many mementos of his long career — his gold record (recorded with Capitol) and the covers of a number of his albums. (He recorded 17 altogether.)

Bannet teaches occasionally at Toronto's two universities and sometimes plays at private functions. But these days he no longer plays jazz, just classical, and no longer plays the trumpet, just the violin.

But he shows me the spot on the wall where his trumpet used to hang before he donated it to the Museum of Jewish Heritage — a place of honor for the wonderful horn that saved his life.

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Each letter and illustration in ABC: The Alef-Bet Book by Florence Casen Mayers is accompanied by a caption in both Hebrew and English. [RNS photo]

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Chanukah Greetings

Unique kosher wines are available through special government plan

By
STEPHANIE CHAPMAN

The Liquor Control Board of Ontario store at 221 Wilmington Ave. is carrying several different varieties of kosher wines that aren't available anywhere else in the province, said assistant manager Jeff Jacobs.

Through special arrangements under a government-run plan, the store has obtained permission to carry this unique kosher stock.

The varied list includes:, Chateau Richon from Israel; Alsace Riesling, Vin De Pays Red, Chateau Gramet Red and Minervois Red from France; and Chenin Blanc Sweet, Weinstock Chardonnay and Gewartztraminer from the United States.

Other products the store carries are subject to availability are: Israeli Chenin Blanc, Israeli Cabernet Sauvignon, Chateau Charmes Villard Noir, Kadman Dessert Wine and Brandy 100.

As well, this location also carries some beer and wines that are available even though the LCBO does not distribute them.

"This location has always been designated kosher due to the area," said manager Dick Bailey.

He said the store has existed for the past 20 years, and he has been working as the manager for the past three. Bailey, who has been with the LCBO for about 19 years, has worked in as many as eight different locations.

Jacobs has worked with the board for close to 10 years, in about five stores.

To both men, the special arrangement with the LCBO provides a needed service within the community.

"We are able to meet the needs of a large group of Jews who are of various ethnic backgrounds. We carry products that cater to specific backgrounds called vintage listings. For example, we carry a Russian brandy which is bought by Russian Jews and Hungarian products for the Hungarian Jews. These are also carried by other stores but we want people to know they are available here along with our other kosher stock," Jacobs said.

He continued to explained that kosher wines are not less accessible than non-kosher products, but he said, there are simply not enough Jews to support the number of brands that are available.

"We are a small segment — a minority — so the consumer base really isn't there to support the amount and the number of wines the government could bring in," he said.

As a result, the LCBO brings in what they term one-shot listings. These products are basically designed to test the market so the store managers will know what kosher wines are receiving the most favorable consumer response.

The prices of the kosher wines are comparable to other imported non-kosher alcohol and wines. The wines are available in white, red and rose.

Jacobs said one of the problems that occurs when selling kosher products are complaints concerning handling. For instance, although it doesn't happen often, Jacobs said that some people believe that if a non-Jew touched the bottle, it isn't kosher anymore. He said this is not true.

Currently, Bailey and Jacobs are expecting five new wines from Israel, but they aren't sure when they will actually be available in the store.

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Opens new exhibit in Tel Aviv

Russian Jewish artist visits Israel

By SIMON GRIVER

WZPS — Among the most conspicuous manifestations of glasnost is the growing number of Soviet Jews visiting Israel. By the High Holy days (at the end of September) almost 20,000 Soviet Jews had toured Israel this year, and one of the most prominent of these visitors was Ilya Kabakov, the great Russian conceptualist artist.

Kabakov and his wife Vika, spent a week in Israel during September, as guests of the World Zionist Organization's Department of Information. There Ilya met with President Chaim Herzog and government leaders and opened a new exhibition entitled "The Beautiful '60s In Moscow," at the Tel Aviv Museum of Art.

Born into a Moscow Jewish family, Kabakov emerged as one of the leading avant-garde artists of the '60s in the relatively relaxed post-Stalin revisionist period under Khruschev. He was often known by his colleagues and disciples as the father of Russian conceptualism and his drawings hang in the principal museums across North America and Western Europe. Since glasnost began, his views have been sought by the Western press too and in recent months major features about him have appeared in Time Magazine and the color supplement of the London Sunday Times.

According to Marc Scheps, director of the Tel Aviv Museum of Art, Kabakov's influence has historically been especially felt in Israel. "The wave of Soviet aliya in the 1970s," he said, "brought many Soviet Jewish artists to Israel and the avant-garde ideas of these newcomers had a deep influence on the local artistic scene."

It was Mikhail Grobman, an old friend of Kabakov, a successful and former fellow Muscovite who immigrated to Israel in 1971, who escorted Kabakov around Israel. "Kabakov's influence on world artistic trends is immense," Grobman said. "When one considers that American conceptualism did not evolve until several years after Russian coneptualism and that Kabakov was its founder, then his stature is put into perspective."

The three drawings by Kabakov in the collection are amongst his classics. In one, a row of uniformed men raises questions about human identity. Another shows a Vespa motorcycle, while a third drawing, enigmatic even by Kabakov's standards, depicts fragmented views of houses, rooms and a human head.

The careful compartmentalization displayed in this third picture reflects the scrupulous, analytical manner in which Kabakov himself speaks. He is a reticent, difficult and often evasive speaker who has clearly grown up in a society where outspokenness can be a dangerous attribute. Nevertheless, he has a sympathetic and intriguing face and looks young for his 56 years.

After having spent several days in Israel I asked Kabakov about his impressions of the country. "Israel is very impressive," he said, "and I have seen some wonderful sights in Jerusalem. I am still taking everything in. My mind is absorbing so many deep impressions of exciting people and places."

On the subject of perestroika and art, Kabakov spoke with greater commitment. "Before perestroika there was official art and unofficial art," he observed. "I belonged to the latter category. While official art reached the masses, unofficial art was denied an audience. This was hard for me. There was intensive intellectual exchange amongst the small circle of unofficial artsts but I need a dialogue with an audience. Now all that is changing and unofficial art is available to more and more people who are appreciating the messages it conveys."

This theme of the changes brought by glasnost was taken up by Uzi Narkis, head of the WZO's Department of Information. "We have entered a new era in the relations between Israel and the Soviet Union," Narkis said. "Within this context, Kabakov's visit is of immense significance. A visiting Soviet scientist recently pointed out that before 1967 Israel had diplomatic relations with the Soviet Union, but very few cultural contacts. Now it is the other way round with no diplomatic relations but many cultural contacts. True friendship between Israel and the Soviet Union will be built upon these kinds of contacts."

Portuguese Marranos return to ancestors' Jewish faith

JERUSALEM (JPFS) — Last month was a time of rejoicing for a small community in Belmonte in northern Portugal. Thirty-two men were circumcised by a mohel who had come from Lisbon.

Shlomo (Alfredo) Pereira, a 33-year-old professor of economics in California, who acts as the community's representative, was not in Portugal for the big event. He was in Jerusalem, speaking with Sephardi Chief Rabbi Mordechai Eliahu and others to facilitate the group's return to Judaism after 500 years.

Pereira said that about 200 people are the core of thousands of Marrano families in northern Portugal. They numbered 10,000 during a brief resurgence of Judaism in the 1930s before it was quashed by the fascist regime.

But the 200 are determined to return fully to Orthodox Judaism, the faith which their ancestors had been forced to hide from the Inquisition.

Pereira, who came to Israel with the help of Reuven Kashani, director of Jerusalem's Misgav Ladach Hospital and a researcher in Jewish communities, also met with Yitzhak Meir, head of the Torah Education Department of the Jewish Agency, in a quest for teachers.

The members of the community are relatively poor. Most are itinerant clothing pedlars. They would find it quite easy to adapt to Israeli life, Pereira said.

At present, the community observes a number of Jewish customs. They are scrupulous about not working on Shabbat. Of prime importance to them are Yom Kippur and the Fast of Esther, which some keep for three days. Indeed, they identify very closely with Queen Esther, who was also forced to hide her Jewishness.

Pesach is marked a month late, on Pesach Sheni, the date set aside, according to the Torah, for those who had been unable to observe the holiday at the correct time.

Pereira's own family is from near Belmonte, but he was born in Lisbon and went to study in the United States, where he became interested in Judaism and underwent a formal conversion. "I don't consider it a conversion. I consider it a return," he said.

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Chanukah Greetings

Commemorates Judith and Holofernes

Dairy foods can be enjoyed at Chanukah time

Many people eat dairy foods on Chanukah. This custom arose to commemorate the story of Judith and Holofernes.

Holofernes, an Assyrian general, was besieging the town of Bethulia. Judith, pretending to befriend him, plied him with cheese, to make him thirsty. To quench his thirst, he drank enough wine to become drunk, whereupon Judith killed him.

Weight Watchers sends along these recipes, which are not only dairy, but low calorie as well.

ALMOND-NOODLE KUGEL

Makes 4 servings

2 cups cooked wide noodles
12 dried apricot halves, chopped
1 tbsp granulated sugar
1 tbsp margarine, melted, divided
3 eggs
⅔ cup apricot nectar
3 tbsp whipped cream cheese
1 tsp vanilla extract
4 graham crackers (2½-inch squares), made into crumbs
½ ounce whole almonds, toasted and ground

Preheat oven to 350F. Spray nine-inch baking dish or quiche dish with nonstick cooking spray; add noodles, apricots, sugar, and two teaspoons margarine and set aside.

In blender process eggs, nectar, cheese, and vanilla on medium speed until smooth; pour over noodle mixture. In small mixing bowl combine graham cracker crumbs, almonds, and remaining margarine; sprinkle over noodle mixture. Bake until mixture is set, about 20 minutes.

Each serving provides: 1 Protein Exchange; 1½ Bread Exchanges; 1 Fat Exchange; 1¼ Fruit Exchanges; 40 Optional Calories.

CHEDDAR BOW TIES

Makes 12 servings, 4 bow ties each

2¼ cups all-purpose flour
¼ pound Cheddar cheese, shredded
1 tsp double-acting baking powder
¼ cup each granulated sugar and margarine
2 eggs
1 egg white, lightly beaten

In medium mixing bowl combine flour, cheese, and baking powder, stir well and set aside.

Using mixer on high speed, in large mixing bowl beat together sugar and margarine until light and fluffy; add eggs, one at a time, and beat until thoroughly blended. Stir in mustard; add flour mixture and stir until mixture forms soft dough.

Preheat oven to 375F. Divide dough in half and shape each half into a ball. Roll dough ball into a rectangle about 1/8-inch thick; cut into 24 4 x 1-inch strips. Spray baking sheet with nonstick cooking spray; twist each strip of dough in centre forming a bow tie and arrange on sprayed sheet. Using half of the egg white, brush each bow tie with an equal amount of egg white and bake untill golden brown, 12 to 15 minutes. Transfer to wire rack and let cool. Repeat procedure using remaining dough and egg white, making 24 more bow ties.

Each serving provides: ½ Protein Exchange; 1 Bread Exchange; 1 Fat Exchange; 20 Optional Calories.

FRUIT SALAD WITH HONEY-POPPY DRESSING

Makes 4 servings

4 cups shredded lettuce
¾ pound oranges, peeled and sliced
6 ounces kiwi fruits, pared and sliced
2 tbsp each diagonally thinly sliced scallion (green onion) and lemon juice
1 tbsp plus 1 teaspoon peanut or walnut oil
1 tbsp honey
½ tsp poppy seed
Dash salt

On serving platter arrange lettuce; decoratively arrange fruits over lettuce and top with scallion. In small mixing bowl combine remaining ingredients; pour over salad.

Each serving provides: 2 Vegetable Exchanges; 1 Fat Exchange; 1 Fruit Exchange; 20 Optional Calories.

Treat yourself on Chanukah to these special delights from Weight Watchers. Featured, (From top left, clockwise) Honey-Raisin Cake; Almond-Noodle Kugel; Cheddar Bow Ties; Fruit Salad With Honey-Poppy Dressing and Potato-Zucchini Latkes (pancakes). The recipes for the kugel, bow ties and salad are given.

Hon. Monte Kwinter, M.P.P. Wilson Heights

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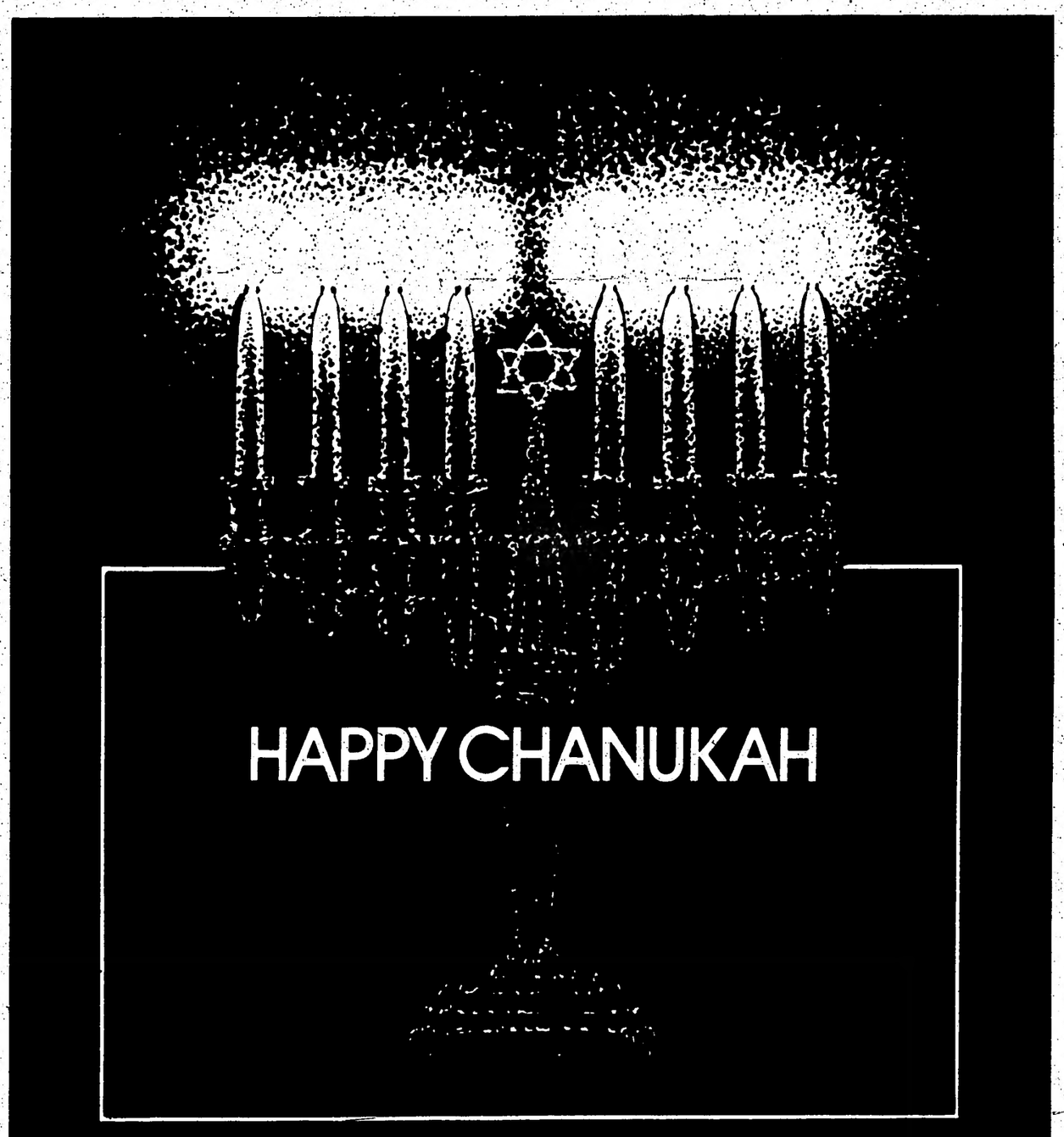

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Potato pancakes most popular

Food customs strong at holiday

By
NAOMI ARBIT

Chanukah, the eight-day Festival of Lights, has several traditions. To commemorate a historic struggle for their religious freedom, Jewish families around the world light one new candle on the menorah each evening. On the eighth day of the festival, the family's entire menorah glows.

Food customs are especially strong at Chanukah. Potato pancakes, or latkes, are the most popular. Foods cooked in oil commemorate the fact that a meagre amount of oil miraculously burned for eight days and nights, 2,100 years ago, when the Maccabees recaptured and rededicated the Temple in Jerusalem. Symbol cookies represent traditional Hebrew shapes, including the Lion of Judah and the dreidel, a child's toy.

Potato pancakes are light, just right to serve with meat, poultry or fish. They can be served at lunch or dinner, with omelets or scrambled eggs at breakfast, or are wonderful anytime by themselves, served with a generous helping of applesauce, sour cream or yogurt. Pancakes should be tender and golden brown, pan-fried and never greasy.

Larger potatoes are easier to handle using a vegetable peeler to remove the thinnest peel possible. Potatoes won't discolor if you shred them coarsely and directly into cold water. The secret of crisp-every-time latkes is to extract as much moisture as possible from the potatoes.

To do this, simply wring the shredded potatoes and onions in a towel. This also prevents the batter, a mixture of shredded potatoes, onions, eggs and flour, from becoming watery and sticking to the pan while cooking. The batter will darken if it stands too long. The taste of the latkes won't be affected, but they will be less attractive.

When ready to cook, use only as much oil as necessary, lightly flatten them with a spatula, brown on both sides, turning only once.

To freeze latkes: Fry on each side only until golden. Drain on paper towels. Freeze in single layers on baking sheets lined with foil. Once frozen, remove from baking sheets and store in plastic bags. They will not stick together. Place frozen latkes in one layer on foil-lined baking sheets; bake at 400 degrees until crisp and brown, about 5-10 minutes.

Here are some unusual Chanukah recipes.

VEGETABLE MELANGE LATKES

3 eggs
2½ cups peeled, shredded zucchini (about 2 medium)
1 cup shredded peeled potatoes (about 2 medium)
1 cup shredded carrot (about 2 medium)
½ cup shredded onion (about 1 large)
½ cup snipped parsley
½ tsp. salt; 1/8 tsp. pepper
¾ cup matzo meal
vegetable oil

Drain all vegetables very well. In a large bowl, beat eggs lightly. Add shredded vegetables, parsley, salt and pepper. Stir in matzo meal. In a large skillet heat 2 tablespoons of oil. Shape vegetable mixture into small cakes, using 1-2 tablespoons mixture for each. Fry a few at a time, about 2 minutes each side. Drain on paper toweling. Add additional oil as needed. Serve hot with poached apples if desired.

* * *

POACHED APPLES

6-8 red cooking apples; peeled or unpeeled as desired
3 tablespoons butter or margarine
¼ cup sugar
2 tablespoons apple juice, cider, apple brandy or water
¼ tsp. cinnamon
1/8 tsp, nutmeg

Core apples and cut into thin wedges. Heat butter or margarine in a large skillet. Add apples, sugar, apple juice, cinnamon and nutmeg. Cover and simmer 15 minutes. Uncover and cook over low heat for 5 minutes or till apples are glazed.

CHANUKAH COOKIES

1 cup butter, or parve margarine, softened slightly
¾ cup sugar
2 eggs
1 tbsp. orange juice
1 spoon vanilla
3½ cups flour
1 slightly beaten egg white
Blue Sugar

In a large mixer bowl, beat butter or margarine with an electric mixer on medium speed for a minute. Add the ¾ cup sugar; beat till fluffy. Add eggs, orange juice and vanilla; beat well. Stir in flour, mixing well. Place dough on sheet of lightly floured waxed paper; wrap and chill one hour or overnight. On a lightly floured surface, roll half of the dough 1/8-inch thick. Keep dough chilled while working. Cut out desired shapes (dipping cutters in flour, if necessary to prevent sticking). Transfer cutouts to ungreased cookie sheets. Brush cutout lightly with white and sprinkle lightly with blue sugar. Repeat with remaining dough. Bake in a 350 degree oven for 10-12 minutes or until cookies are golden. Remove and cool on wire racks (makes 6-8 dozen).

Blue sugar: In a shaker jar, combine ½ cup sugar and 2 drops blue food coloring. Shake well.

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Extends Sincere Best Wishes for a Happy Chanukah

Chanukah Greetings

Among holiday's traditions

Chanukah is latkes time !

By
DANIEL ROGOV

(WZPS) —

There may be no better time in which to celebrate the humble potato than at Chanukah, for this is the season where the unquestioned king of foods is the potato pancake.

One should understand that Chanukah pancakes (latkes in Yiddish, levivot in Hebrew) have absolutely nothing in common with their fancier French or more delicate American cousins. These special holiday treats, even though they will please the fussiest of palates, are anything but subtle. With lots of salt, pepper and onion and in nearly all cases deep fried, these are culinary treats that while they may not quite hit you on the head, will surely make a lasting impression on the stomach.

Potatoes and punch

At a typical Chanukah party one can find tables laden with huge quantities of latkes and plenty of hot wine punch. Wise men and women have learned that eating pancakes will allow for plenty of drinking without getting drunk. Taken together, however, the potatoes and punch allow for just the right loosening of tongues and plenty of good conversation.

The following recipes, each the favorite of one or another Jewish community, will serve 4-6.

Patatokeftedakia
(A Greek recipe)

1 lb. (450 gr.) potatoes
4 tbsp. flour
1 tbsp. butter, melted
1 tsp. each parsley and green onion, chopped finely
2 cloves garlic, crushed
salt and pepper to taste
oil for deep frying

Boil the potatoes in their skins until they are soft. Run under cold water, peel the skins and refrigerate covered, until well chilled.

Run the cold potatoes through a sieve and add the melted butter, garlic, parsley, green onion, flour, salt and pepper. (The pancakes should be highly peppered.) Knead the mixture lightly until it is smooth, and form into balls about 1½" (4 cm) in diameter. Drop gently into hot oil until they are golden brown on the surface.

Aardappel Koek
(A Dutch Recipe)

4 large baking potatoes
the meat of 2 fresh coconuts or 2 cups packaged, unsweetened coconut, shredded or grated
2 cups milk
½ cup flour, sifted
½ cup butter, melted
3 eggs, beaten
1 tsp. baking powder
¼ tsp. salt

Steep the coconut meat in hot milk for 20 minutes. Strain through a sieve lined with a double cheesecloth and press all of the liquid out of the coconut meat. (The coconut meat may be used in making cookies or other desserts).

Boil the potatoes in their jackets, cool slightly and peel, then mash.

Resift the flour together with the baking powder and salt. Beat this mixture into the potatoes, alternately with the eggs. Add the coconut cream. Pour the batter onto a hot, well-buttered griddle, turning the pancakes when until golden on one side (3-4 minutes). Cook until the second side is golden brown. Serve with the melted butter (on the side).

Chanukah Punch

4 bottles dry red wine
½ lb. (225 gr.) seedless raisins
½ lb. (225 gr.) sugar
8 dried figs (optional)
1 large orange, studded with 12 whole cloves
12 cardamon seeds
1 cinnamon stick, about 3" (7 cm.) long

Combine the ingredients in a large enamel saucepan. Bring to boil and allow to boil uncovered for 3-4 minutes without stirring. Reduce heat as low as possible, cover and let simmer for 30 minutes. Let stand for 3-4 hours before serving.

To serve, reheat until piping hot and into mugs, garnishing each of the mugs with some of the raisins. Serve hot. (Yields about 32 punch cups.)

Jewish holiday is never complete without a brisket

By
DEENA FISHER

When one celebrates a Jewish holiday with their family the dinner table never seems complete without a brisket. A brisket at a holiday table makes a grander entrance than chicken, making the holiday meal even more special.

Measurements in these recipes will work for most sizes of brisket.

Remember to baste the briskets with their liquid while they are cooking.

A brisket is done when a fork can be easily inserted.

CHERRY BRISKET

Remember to tell guests to watch for cherry pits!

Season the brisket with fresh ground pepper, garlic powder, and onion powder. Place it in a roasting pan. Pour two 14 ounce cans Bing cherries and their juice over the roast. Cover the pan with its lid and let it cook at 300 degrees until it tests done. Serve this brisket with its juices and cherries.

COLA BRISKET

Generously pepper the brisket. Place it in a roasting pan. Pour cola over the brisket so it comes halfway up the sides. Coat the top generously with honey garlic sauce. Cover the pan with its lid and let it cook in a 300 degree oven until it tests done. Serve this brisket with its juices.

SABBATH BRISKET

The taste of wine without the alcohol.

Generously pat the brisket with dry onion soup mix. Place it in a roasting pan. Pour white grape juice over the brisket so it comes halfway up the sides. Cover the pan with its lid and let it cook in a 300 degree oven until it tests done. Serve this brisket with its juices.

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Ancient merchant ship is uncovered

HAIFA —

About 2,500 years ago, a merchant ship sailed eastern Mediterranean trade routes until it met its end off the coast of the present-day Kibbutz Ma'agan Michael.

Dr. Elisha Linder, head of an international team of marine archeologists now completing excavations of the wreck, said the reason the ship sank so close to shore remains unknown. But from the direction of the bow, he said, it appeared the crew might have been trying to beach the relatively large craft — 11.5 metres from stem to stern.

"It may be that the keel, which we uncovered recently and which is made from a single piece of carefully selected wood, will provide some evidence of how the ship sank," Linder said.

Intriguingly, the ship was wrecked just 50 metres from what is now the shore of Linder's home kibbutz. It was at Ma'agan Michael 30 years ago that Linder, recognized as the father of Israeli maritime archeology, founded the Israel Undersea Exploration Society and established a museum of marine archeology.

The wreck itself was discovered three years ago by a kibbutz member who noticed something unusual about several stones embedded in the sand just two metres below the surface. It transpired that the stones, 12 tons in all, had been used as ballast for the ship.

The lack of wear on the pine timbers indicates the ship was virtually new when lost and might have been on its maiden voyage.

The excavations, under the auspices of Haifa University's Centre for Maritime Studies and sponsored by Sir Anthony Jacobs of London, are revealing a wealth of information about the propulsion, navigation, handling and construction of ancient merchant ships.

"This vessel and the high technology of [its] construction would undoubtedly be the envy of modern shipwrights," Linder said.

Recent finds have included a whole set of carpenters' tools, various ropes of 1 cm. to 5 cms. thickness, and the mast step.

Personal items belonging to the five-member crew, including pottery and the remains of food items were found in the stern of the boat, where it is believed there was a small cabin.

The remains of the hull, which were preserved by the sand, have been largely removed and disassembled and will be treated at the Haifa University centre for possible reassembly in four years' time.

When the rest of the excavations are complete, archeologists will begin the task of trying to discover the ship's home port and retrace the route of its last fateful journey.

The vessel dates from the end of the fifth century BCE and is believed to be of Phoenician origin.

Holiday cookbook is for the children

By ROSE KLEINER

Miracle Meals, Eight Nights of Food 'N Fun for Chanukah, by M. Wikler and J. Groner (Kar-Ben Copies, Inc.) is, according to the publishers, the first Chanukah cookbook just for kids.

This is a fun book, with cheerful illustrations and simple instructions. It can turn the eight days of Chanukah into a time when youngsters develop both a culinary appreciation of this holiday, and enough confidence to become regular helpers in the kitchen.

Besides a colorful selection of recipes for different soups (chicken, minestrone, onion), five kinds of latkes, and other foods (dairy and meat), the book provides ideas for different types of Chanukah parties. You can have a Chanukah open house, candlelight dinner, or pajama party — all of which sound like great fun.

For desserts that are appropriately suited to Chanukah, there are a menorah cake and Chanukah cookies. Recipes for sufganiyot (raspberry-filled doughnuts), the traditional Israeli Chanukah food, are also given.

To keep the party lively the book suggests a number of games, such as variations on dreidl playing, Chanukah bingo, sufganiyot on a string, and a Chanukah gelt treasure hunt. All the games are easy to play, and should delight children of any age, including the grown ups.

Parents will be pleased with the careful instructions at the beginning of the book, reminding youngsters of safety precautions to be taken in the kitchen.

The recipes are graded as to difficulty with a dreidl-shaped symbol by their side. One dreidl represents a no-cook recipe for preschoolers, where supervision may be minimal. Two dreidls may require some supervision, and three dreidls calls for an adult presence during cooking time.

The book also gives a short summary of the story of Chanukah, the blessings for the candles, and the order in which they are to be lit.

The Chanukah party plans come complete with easy-to-make invitation ideas, decoration suggestions and menus.

The variety of recipes is such that the book will most likely be used by the child all year.

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Chanukah Greetings

Become harder as child grows

There's no escaping a child's questions

By
MARCY
GOLDMAN-POSLUNS

Howard Posluns and his son Jonathan light the Chanukah menorah.

MONTREAL —

When Jonathan was 10 months old we took a picture of him on the occasion of his first lighting of the Chanukah menorah. His small face was beautifully caught by the candles' glow, his huge brown eyes were wide with fascination. Crowning his baby soft hair was a blue silk yarmulka; in the foreground was a huge platter of latkes, potato pancakes, replete with the two requisite bowls of applesauce and sour cream.

Howard held him proudly in his arms and I quickly snapped the holiday shot. Sometimes the picture is as clear to me as the Kodak film it is on.

A year later and Jonathan was close to two years old. Another Chanukah shot — this time with an independent toddler madly competing with his father for the candle-lighting honors. That picture is just as poignant, if more frantic.

By Chanukah "two plus" the picture shows how much my firstborn son has grown and the eyes, still bright, reflect understanding and comprehension of seasons, holidays, and tradition. If I had to pounce on the moment things got complicated I guess this would be it.

We are making latkes. Jonathan is allowed to grate the potatoes, and uses the on-off switch on the Cuisinart like a pro.

"Tell me again about Judah Maccabee and Chanukah."

I sigh. I'm not patient enough and a two year old thrives on repetition — not an ideal pairing of virtues. I tell him. I lightly mention the Jewish part — that the Maccabees were Jews who wanted to remain that way and fought, against incredible odds, to preserve their tradition.

Their temple was desecrated and new oil had to be procured to light the sacred menora. In a miracle of faith and rededication the small bit of unsullied oil they found lasted eight days — long enough to press and manufacture more oil. And thus eight branched candelabrum burned continuously, assured of the supply of sacred fuel.

"Are we Jewish?" he asks.

"Yes," I say.

Nothing more. Like "where did I come from?" questions, I see no reason to explain further — further than I am asked to, further than I know or want to. A bit of a draw in any case, for he seems disinterested and the oil for the pancakes has started to smoke. We fry up three pancakes and Jonathan gets bored. He eats one, grimaces, and dives into the nearby bowl of applesauce.

I see him debate whether he should pester again or watch Lady and the Tramp for the hundredth time. Fortunately, Walt Disney wins out and I am left in relative peace to fry the remaining latkes.

But the holiday question comes up again, the next day, for we are at the Mall nearby and the Christmas display and Santa Claus podium are unbelievably ornate. The scent of holiday anticipation coats the air. People bustle and become intense at day's end figuring out how to satisfy the long Christmas gift lists. There are so many children: big-eyed, bored, excited, tired, over-tired, fretting, smiling.

And then there is Jonathan and me. Sometimes I like being Jewish at Christmas because it offers you the unique vantage point of enjoying and partaking of the other holiday in small doses without any of the stress of fulfilling those daunting gift lists. People are warmer at this time of year and they smile more and wish each other well.

And sometimes, though not often, but sometimes, Christmas makes me feel a little lonely, a wanderer in a place where I make my home yet where I am foreign and excluded. I am not mainstream. That other, "little" holiday is the one I'm kin too. And though I am not a very observant Jew, I am traditional.

I never have really thought of these things with any depth before. I have not had to. I am not even sure if I have formulated any values about these issues. But for Jonathan. He pokes at me now, demanding to see Santa. I hesitate.

"No, sweetheart."

"Why not?" he asks.

I clutch. Maybe it was the wrong answer. Would lightening strike me if I let my son sit on a costumed stranger's knee? Would it make any difference to how the universe runs if a Jewish toddler told Santa about his wishes and dreams?

At the Santa display all is tinsel and magic. A woman dressed as an elf beckons to us but I smile and resist. She motions to her camera, signalling me that if my little one sits with Santa we get a free snapshot and a small candy-cane.

By now, Jonathan is balky, and senses with a child's unerring perception, my inner conflict. Other children have begun lining up. Other mothers are coaching the shy, anticipating youngsters, all craving Santa and candy canes — no wee bit of seduction.

A tug, a nudge.

"Why not?"

Oh hell, I think. Does it make a difference? Must I start telling him things now, at 2½?

"Because we are Jewish. We celebrate Chanukah at this time of year." I don't dare get into the fact that Jesus himself was Jewish — we'll tackle that another time.

"What does Jewish mean."

"It means we have certain holidays and other people have other holidays," giving him one huge historical understatement.

What I yearn to tell him so badly is that there really is no difference between people. That we are all the same. But I can't, and cannot, with any degree of comfort, give him Christmas, simply because it is more "fun." I can give him over 5,000 years of history he has earned by his birthright — but I can't give him this season — with its green and red hues, blinking lights, and mistletoe.

I look at Jonathan, waiting. I am proud of what we are but still ambiguous about having to tell a child that he has to be aware of these things. That not only is the world not Jewish, but often anti-Jewish. Anti all sorts of things that aren't the same. And while "vivre la difference" makes the world interesting it is also the root of fear and fear is undoubtedly the basis of prejudice.

So we stand in the mall, surrounded by Noel and reindeer and I tell him instead of the family dinner we'll have for Chanukah, the dreidel games, Chanukah gelt, more pancakes, and small presents, one a night, for the eight days of the holiday. He knows it is not the same but takes my concessionary offer. He's 2½ and yet something in my tone transmits to him. He sighs a child's disappointment.

As we walk through the mall he asks if Daddy is Jewish.

"Yes," I say.

"How about grandma, Auntie Marla, and Erica?"

"Them too," I reply.

"How about the lamp post and our cats?"

I sense things are getting out of hand and let the conversation peter out. Outside it is already dark and we trudge through the mall parking lot to our car. The air is that unbecoming winter dusk — cold, damp. It makes you want to hurry home; shut the door quick and tight, and turn on all the lights.

When we turn into our neighborhood, some of our neighbors have already placed lit menorahs in the windows (a tradition in our end of the suburbs) and they glow, like steady beacons, as we wind into our driveway. Finally inside, I get out the holiday candelabrum, Johnathan's blue silk yarmulka, and some grape juice (Jonathan's "shabbat wine") for the toast. When Howard comes through the door we hustle him to the waiting Chanukah props. We say the prayer together. The first candle and shammas candle flicker, then flare bright.

"Happy Chanukah, little son," and place my arm around his shoulders.

As I write this article, Jonathan is almost four and Gideon, the newest son, a grand five months. I'm going to go easy on the latkes since we never did finish all the ones I had frozen away from last year. And we may attend a Chanukah party at a small synagogue we have begun attending.

A few days ago, I took the two boys to the Mall, and even though it is only November, Santa's throne was being assembled.

"We do Chanukah, right Mom?"

I wince at the term "do" but agree.

"Does my friend Shaun do Chanukah or Christmas?"

"Christmas."

"Can I share Christmas with him."

"You can share Christmas at his home with him. And when he comes to our house, we can share Chanukah with him."

Jonathan is happy with this and seems to accept things on this level. And I am relieved, actually, that I don't have to become explicit and too philosophical each and every time the issue comes up. I'm surprised too to find that I do have strong feelings about such things after all.

But Jonathan asks questions that must be answered. And my instincts and values work overtime trying to keep things both simple and true. I suppose I falter every once in a while, but can do no less than fairly answer what he asks. What we are is what we are — no more, no less.

Gideon moves about on his back in the stroller and gives forth a small burp. He does not think too much of all this . . . yet.

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Chanukah Greetings

Over 100,000 pages put on microfiche

Jewish writings are preserved

JERUSALEM — The Jewish Writers Guild of Jerusalem, headed by former Ottawan, Rabbi Yaakov Rosenes, has undertaken the formidable task of preserving five centuries of classic Jewish scholarly writings on microfiche film.

"Many of the precious printed materials and books in Israel and other centres of Jewish learning are being ravaged by time," said Rosenes. "The guild was formed to see that these documents are preserved on film and made available to future generations of scholars around the world."

Rosenes and his colleagues have been locating, collating, indexing and filming materials for almost two years. So far they've put more than 100,000 pages on microfiche. But with hundreds of thousands of documents to assess, dating back to the 15th century, their task has barely begun.

Once completed, a computer-based index and bibliography will be available to any library, synagogue, school or scholar.

"Because these materials are on microfiche, rare and fragile volumes that cannot be circulated — or even handled by other than a few specialist scholars — can be easily sent in compact microfiche format to any institution or individual with access to a microfiche reader," said Rabbi Reuven Bulka, spritual leader of Ottawa's Machzikei Hadas Congregation, who is both a user of the library and a board member of the Canadian Friends of the Project. "It's an outstanding example of the 20th century coming to the rescue of the first century."

The guild recently signed an agreement with Otzar HaPoskim, the Israeli institute that collects and indexes all legal decisions and arguments affecting Jewish life, to microfilm the source material of their master halachic index, comprising more than 3,500 responsa (religious arguments and decisions) and halachic works. A "super-index" will be computerized and, when completed, will enable government, rabbinical and judicial bodies, as well as scholars and researchers to search for and locate each reference in the microfilm collection.

The guild has also sent 100 volumes of basic Jewish reference works to the newly-opened yeshiva in Moscow.

The project is being supported by an Ottawa-based charitable organization, the Canadian Friends of the Judaica Archive Project. Major Canadian donors include the Diena family of Toronto, Mr. Albert Dov Friedberg, a collector of Judaica, and Mrs. Jacob M. Lowy of Montreal whose husband's collection is housed in the National Library of Canada. International donors include the Rothschild Foundation of Israel, the Rudman Educational Foundation of New York, and a leading British industrialist.

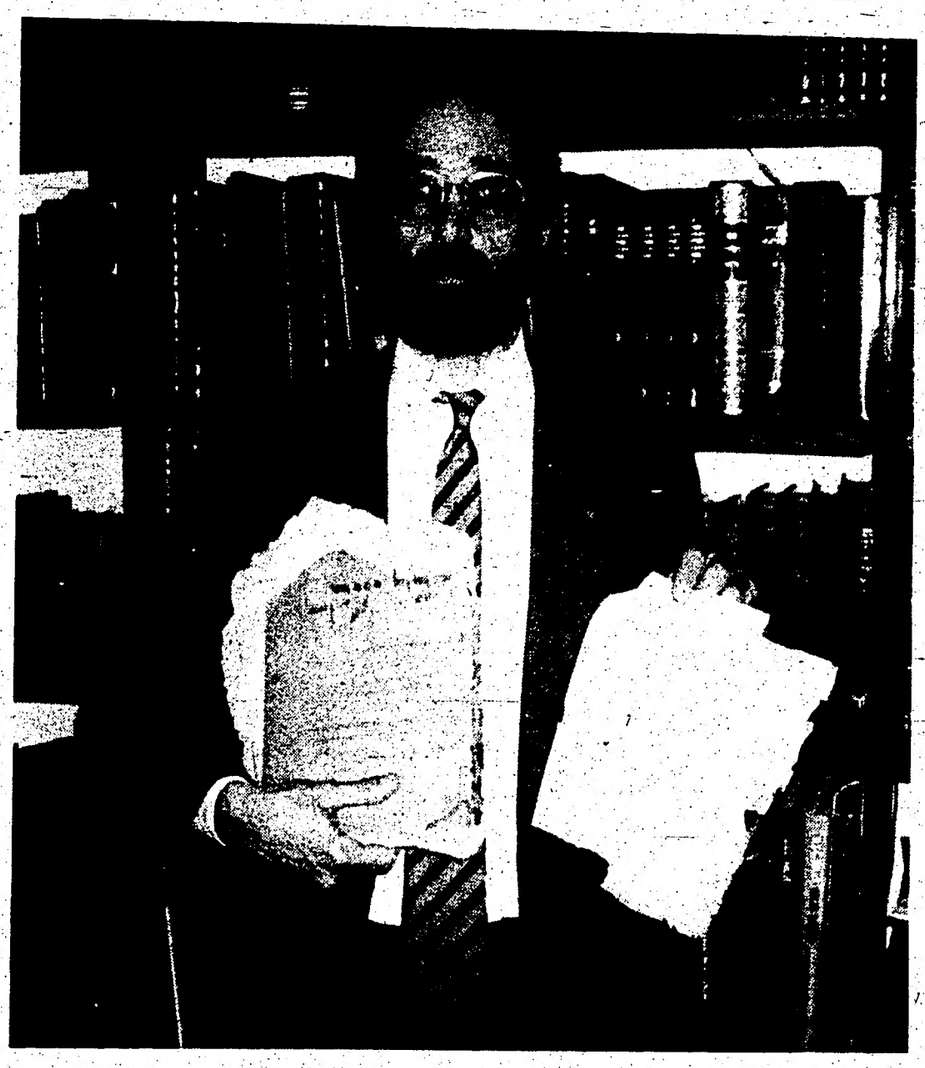
The Canadian Friends have a number of goals. Among them is the raising of funds for the purchase of a microfiche camera to be used by the guild.

"The loss of any culture's legacy is a tragedy for all humanity," said Rosenes. "With this project, printed works that would otherwise disintegrate with time will be saved for future generations. The portability of the microfiche format is an invaluable feature and means that institutions and individuals around the world can have ready access to centuries of Jewish teachings and philosophy."

Another active board member is Rabbi Menachem Gopin, National Executive Director of Mizrachi in Canada. He was in Ottawa to attend the June meeting of the Canadian Friends of the Judaica Archive Project. He reflected that man's full capability to reason with clarity took place at Mount Sinai when the Torah was revealed.

"As we move away from Sinai the more difficult it is to resolve what it is that God wants of us. While we cherished our ancient writings as one way of linking Sinai to a particular age, our ability to save these writings and responsa grew progressively worse. Persecution, expulsion and worst of all destruction of those documents now makes it imperative that we not lose this opportunity to preserve, on microfiche, those source writings that are our heritage."

Robert Montague of the Canadian Institute for Historical Microreproductions, advises the board on all technical matters that affect filming.



Rabbi Yaacov Rosenes holds some of the manuscripts that will be converted onto microfiche.

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May the lights of Chanukah banish the darkness of the past and burn even brighter.

On behalf of the Government of Ontario, I extend my best wishes for a happy and joyous holiday.

A HAPPY CHANUKAH

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